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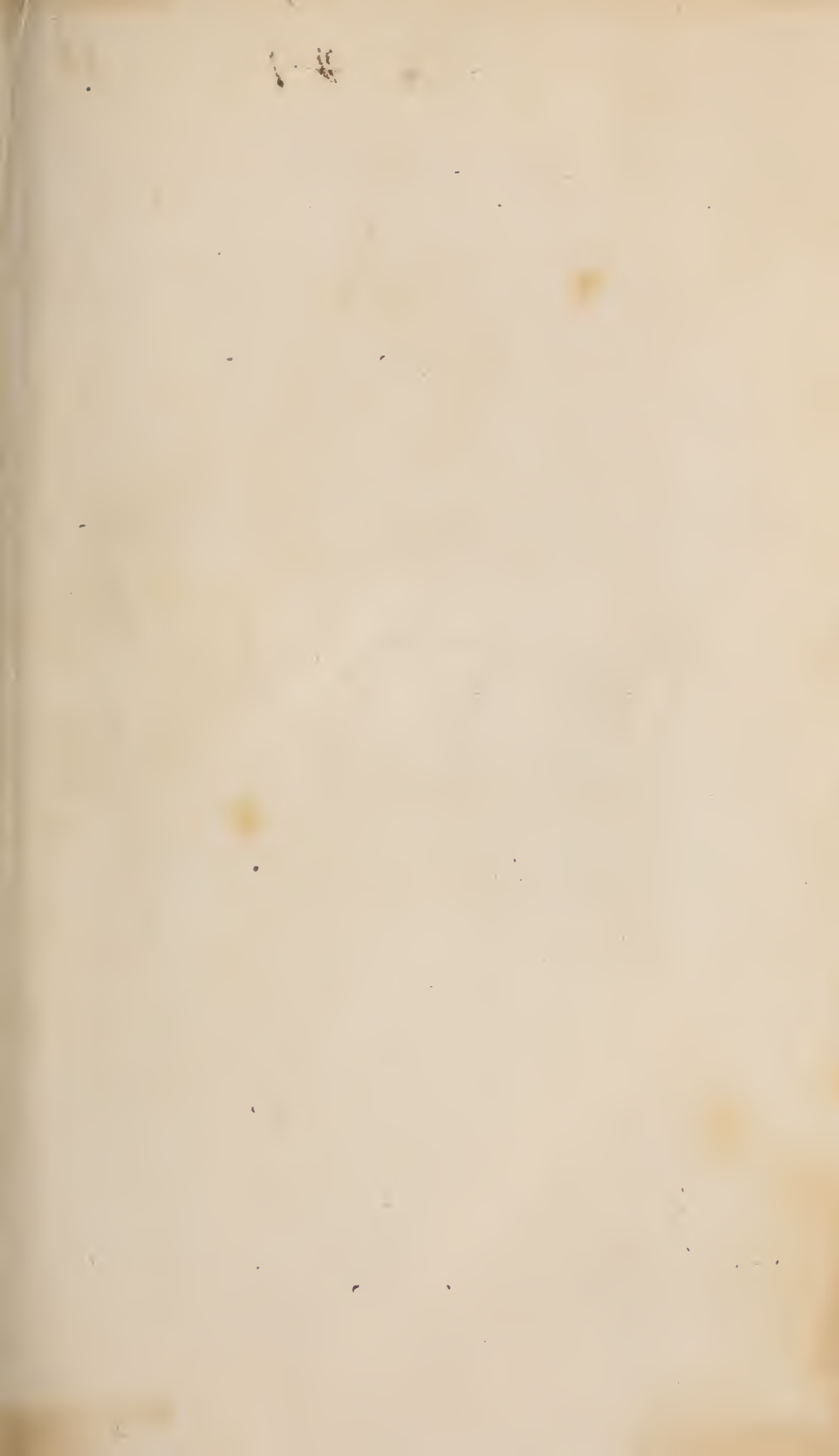
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THE

MISSIONARY HERALD.

VOL. LV.

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No. 6.

American Board of Commissioners for Foreign Missions.

Micronesia Mission.

A PORTION of the matter from Micronesia, which was in type, was necessarily excluded from the May Herald, and is given here. The brief summary of Dr. Gulick's report was prepared to be appended to the letter from Mr. Sturges, who is on the same island, and may appear, by itself, somewhat out of place.

PONAPE.

Report of Dr. Gulick's Station.

Dr. Gulick, of the station at Shalong Point, on Ponape, reports, July 25, that no "marked event" has occurred in his field. "If there be progress, it is of a silent, quiet nature." He generally holds four services on the Sabbath, at as many different places, with small congregations. Of a few individuals at Shalong he has hope, that they may be children of God. At Tolapail, his second preaching place, where he has from thirty to fifty hearers, most of the females have purchased either ready-made dresses, or cloth which they have made up, and most of the children are also clothed. A large part of the females there have learned to read, and several women, and some boys and men, have learned to sing. Several families have family worship. Dr. Gulick's medical practice is increasing, "especially among those who are of the so called Christian party," and he is gratified with the fact, that the people always try to make some return for medicines; sending chickens, fish, yams, or other articles of food. On the whole, he feels encouraged. "The manifestations of advance," he says, "have been more de-

cided during the last six months, than during any previous like period of my missionary life."

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### EBON ISLAND.

LETTERS FROM MR. DOANE, MARCH TO  
DECEMBER, 1858.

#### *The People Friendly.*

In letters dated May 2, and August 21, Mr. Doane, of Ebon island, speaks of the great kindness the missionaries have experienced from the people and the perfect safety in which they have dwelt at the island; mentions the climate as "decidedly pleasant," with abundance of rain; and states that they have been able to secure a good supply of such food as the island produces,—breadfruit, pandanus fruit, cocoanut, with taro of fair quality, and bananas. Animals, he says, it is difficult to keep. "There is enough for them to eat, but there is some noxious plant which destroys them." In a journal letter, he writes, March 25:

Repeatedly have we had it to say since our landing, as we have seen how kind, on the whole, the people are to us, and in what safety we have lived: "This is the Lord's doings, and it is marvellous in our eyes." We feel that the Lord is our friend, and disposes the hearts of this people favorably towards us, as the only white persons who, for any length of time, have lived among this people.



Foreign white men have landed here, and have thought to make this their home, but they have either been forced to leave the island or have been put to death. Thus far, however, we have lived unmolested. A few of our articles have been stolen, though some have been restored by our appealing to the high chief. Once or twice has some person, at midnight, attempted to get into the house; but as to *personal* danger, so far as we know, we have been as safe as in the most civilized community. And this safety, so different from what we were assured we should experience, is what we rejoice in, and is what our blessed Master gives. It is but a fulfillment of his promises: "Thou wilt keep him in perfect peace whose mind is stayed on thee." "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

#### *Excitement—Arrival of Strangers.*

On the 2d of April a large fleet of canoes, which was expected from the north, was seen approaching; but as there was some uncertainty whether those coming were friends or foes, the chiefs and people armed themselves to fight, if it should be necessary, for their homes. After two hours of waiting, it was ascertained that they were friends, and "a universal shout of joy went up." Mr. Doane says:

During all this time it was to us a matter of some concern, how those new chiefs, two of them of as high standing as any we had here, would receive us. How would they feel when they learned that we had become residents of the island, with all our goods? Would they fall upon and plunder us, or be controlled by other chiefs and look upon us as proper residents? We waited with no little suspense, and we rejoiced as one of the chiefs recognized Dr. Pierson—one whom he had favored at Strong's Island. As that chief had then invited the Doctor to live here, and now found him here and warmly embraced him, our fears were allayed. Soon the strange missionary was introduced and kindly

greeted. We invited all to our houses, and it was pleasant to see how readily those recently arrived fell into our arrangements as to native propriety while in the house. For all this friendly aspect of things, we cannot but render thanks to our Master. We feel ourselves, now, to be recognized inhabitants of the island, and we shall have no further cause to fear from chiefs newly arrived from other islands. We cannot but hope, since the Lord has opened to us such a wide and effectual door, that he will not, in any sense, suffer it to be closed.

The comparatively mild and friendly character of the people, Mr. Doane attributes, in great measure, to the absence of intoxicating drinks, fire-arms and tobacco, and to the fact that foreign residents of vile character,—"beach combers"—have not made their home there. He urges the importance of pressing missionary efforts on that and other islands in like condition, before the people shall be exposed to destructive influences from abroad.

#### *Visit to other Islands—Mulgrave.*

When the Morning Star returned to Ebon, after the meeting of the mission at Strong's Island, it was found that she might spend a few weeks in an exploring cruise. Accordingly Mr. Doane went on board, and sailed October 28. They reached Apaiaang November 5, returning Mr. and Mrs. Bingham to their home, and sailed again November 13 for Mille, also called Mulgrave, one of the Marshall Islands, which they reached on the 17th. The people had heard that there were missionaries at Ebon, and had been charged by Kaipuki, the chief there, to receive them and their ship kindly, if they should visit that island. They found a large, quiet lagoon, (which they entered by a good ship channel on the north,) surrounded by many small islets. The people were friendly, seemed to respect the missionary character, visited the vessel freely for trade, but readily desisted from doing so on the Sabbath at Mr. Doane's request, and did not manifest a pilfering disposition, or give any reason to suppose that they would cut off vessels and crews within their power, without provocation.

The language here, Mr. Doane found quite different from that spoken on the Ralick chain, though the two chains are only about one hundred and fifty miles apart. It was difficult for him to make himself understood,

the difficulty being "not so much in differences of general structure, grammar, and idioms in the two languages, as in words." He went on shore and explored Mille, the largest of the islets, which he thought to be about one-third of a mile wide and perhaps three miles long; "a little gem," with "large groves of bread-fruit and other trees," a "carpet of living green," and "thickly matted foliage." He also visited other islets; in his absence from the vessel, sharing the food, and using for a bed the coarse mats of the natives. The population of the whole island (cluster, or "atoll") is small, perhaps 600, and the average height, Capt. Brown says, is not more than five feet above high water mark. Mr. Doane says: "I know of vessels whose captains would not by any means trust themselves ashore here, and of one small armed vessel, which did not dare to enter the lagoon. But here is the Morning Star, unarmed, without one canon, one pistol, or one sabre, her crew half natives, and yet, as safely gliding about this great reef, and anchored within its lagoon for days, as if she were in the most civilized land. Surely the Lord has been remarkably with us, or else there has been fear with others, when no cause existed for it. I do not speak of this as a matter of proud boasting; but it is a matter of joy, that our little vessel, on her mission of love and peace, by a few friendly acts, can get such access to these islands as she does, and open the way for the planting of missions, where vessels greatly above her size, and well armed, do not, to say the least, feel it safe to go."

The people wished the vessel and the missionary to remain, "exercised all the kindness we could expect," and promised to do all they could for a missionary who might be sent from America.

#### *Majuro, or Arrowsmith Islands.*

November 29 the company sailed for Majuro, which they reached the next day. They found it a long, narrow, populous island, were visited by the principal chiefs and others, who had heard of the missionaries, landed and walked across the island, escorted by chiefs, were impressed with the fertility of the land they saw, found the island near to others of nearly the same size and population, with a people in great measure uncontaminated by intercourse with depraved foreigners, and could not but feel that the way was open for missionary effort, and that the field should be occupied before deadly influences from abroad shall blight it. Capt. Brown says: "It is a magnificent island. The ground where Mr.

Doane and myself landed is from six to ten feet high. It has elegant forests of bread-fruit and pandanus trees. Cocoa-nuts of course abound, and bananas seemed to be plentiful. We walked across the island to the lagoon side, escorted by three or four hundred natives, men, women and children. They appeared to be filled with wonder and delight. On the shore of the lagoon the sight was most delightful. About twenty large canoes lay upon the beach."

#### *Bonham's Island.*

Sailing from Majuro December 1, they made Bonham's Island, or Cheluth, December 3, and anchored near the fatal spot where Capt. McKenzie fell. In the morning they had prayers on deck, with many natives on board, some of them men who had been at Ebon and attended meetings there.

"This atoll," Mr. Doane says, "is of great extent. From northeast to southwest it is at least thirty-five miles. In width, however, it is not more than ten or twelve. On all its sides little islands crown the shore, some three miles in length, some but a span, but all verdant, with trees, vines and bushes." On the first Sabbath which was passed here, the natives who had come on board, on being reminded of the rules respecting the day, readily left. Mr. Doane went on shore, and tried to communicate religious instruction to an audience of about 150 persons. The island is but about 80 miles from Ebon. The whole population, he says, will not exceed 500, "a small number for so large a reef." There are five ship passages to the lagoon.

Being unexpectedly detained, a second Sabbath was passed at Cheluth, and again Mr. Doane went ashore, on the small islet near which they were now anchored, and addressed a company of about 50. "All were attentive." Tuesday, December 14, they sailed for Ebon, and Mr. Doane again met his family the next day, finding all safe and well.

#### ~~~~~ *A P A I A N G.*

LETTER FROM MR. BINGHAM, SEPTEMBER 21, 1858.

This letter was written at Strong's Island, while Mr. Bingham was there to attend the general meeting of the mission. Referring to a previous letter, portions of which were published in the Herald for January last, he says there have been no open hostilities since the battle of February 19, but remarks: "The proximity of Tarawa to this island renders it



highly important, if not absolutely necessary, that missionaries should be stationed there without delay, that these warlike savages may be taught to learn war no more." Respecting the soil and productions of Apaiang, and facility for procuring food, he is not able to give a more favorable account than he had given before. Yet he says: "We have been *very happy* in our work" on that island, "we most earnestly desire to be permitted to labor there so long as our Heavenly Father may give us strength," and "we cannot believe that the Christian church will allow the 40,000 heathen of the Kingsmill Islands, to remain longer without the knowledge of a Savior." By a careful census, he made the population of Apaiang, (in April 1858,) to be 3,211, and thinks the population of the whole Kingsmill group must be about 40,000. Respecting his work he writes as follows:

### *The People—Labors.*

But what shall I say in reference to our labors upon Apaiang, during a residence of seven months and a half. The sight of naked men, boys and girls, and more than half naked women; the observance of their utter poverty, their worship of false gods, their extremely immodest manners and customs, their great licentiousness, their unbounded lying, their covetousness, theft, warlike spirit and bloody warfare; and a realizing sense of their ignorance of a final judgment, of heaven, of hell, of Jesus Christ, have made me long to preach to them Christ crucified. But no miraculous gift of tongues is now conferred upon the ambassadors of Christ. Like other missionaries, I have found no other way for obtaining my desire, than patiently to set myself at work, in picking up one word after another of the heathen jargon, which noisy savages were shouting about my ears.

Our main business, then, has been the study of the vernacular. In this we have made some progress, having secured about eleven hundred words. In June we commenced, for the first time, to assemble the people of Koinana, the capital of the Island, in their council house, on the Sabbath, for the worship of Jehovah and for instructing them in his

commandments. Kanoa and myself endeavored to speak to them in their own tongue of God and Christ, and to warn them of the judgment to come. Many listened attentively, and we trust some faint conception of what we sought to teach them may have entered their benighted minds.

We have, week by week, found ourselves better able to speak, and I am looking forward with eagerness to the day when I may be again permitted to preach among them the unsearchable riches of Christ. We are located between the two largest villages on the island, and I am intending to preach in each, regularly, every Sabbath, if the Lord will. In the mean time, we intend giving ourselves faithfully to the further acquisition of the language.

Kanoa, it is said, "still continues to prove himself a most faithful, humble, and devoted missionary," and he "has made very rapid progress in the acquisition of the language." On the 20th of October, Mr. Bingham added a few words to this letter, on board the Morning Star, returning to his field. Dr. Pierson, he says, has pronounced Mrs. Bingham now, "an able-bodied missionary." In November, he wrote again, and says: "We reached home safely, November 5, and found all the Hawaiians well. A few articles had been stolen from our house. To-day, (Nov. 12,) we feel in some trouble. The king sent a message this morning to demand *pay* for the land upon which our house stands, and which was *given* to us by the old king, his father. We are much surprised at this, but we trust our Heavenly Father cares for us. We do not apprehend that the king will order us from the island. God will order all things well."

## Northern Armenian Mission.—Turkey.

### KHARPOOT.

LETTER FROM MR. WHEELER, FEBRUARY 12, 1859.

### *Pleasant Indications.*

At the close of a long letter on business, Mr. Wheeler adds the following remarks respecting the state and prospects of the missionary work at and around Kharpoot.

In our field, we are much encouraged



by the freedom of access which we have to the people, particularly in the villages. In Hulah-keuy, the regular audience upon the Sabbath varies from 25 to 40 men, while many others come and sit for a while, to converse about the truth. Had we a suitable place for women, a considerable number would attend. It is said that there is not a house in the village in which there is not more or less discussion about the gospel. They have a custom of annually commemorating the baptism of the Savior, by casting a silver cross into the water, and then putting up at auction the privilege of taking it out; he who does so representing, for the time, John the Baptist. For this honor, from four to ten dollars is usually paid; but when the farce was acted there a few days since, no one would give any thing, and the priest was compelled to take it out himself, and indirectly pay his own fee.

To-day, also, we hear of a very encouraging state of things in Palu, where some thirty men assemble regularly at the chapel, to study the Bible. Accompanying this information, there came an order for thirteen Bibles and a number of other books. From Choonkoosh, also, came an order for two Bibles, ten Testaments, and twenty other volumes. Such is the demand for books, that within six weeks we have sold, for cash, more than eighty dollars' worth, and had we a supply of Armenian Reference Testaments, the amount would be greatly increased.

Garabed, the helper recently sent to Hoghi, has shown so much forbearance, and shrewdness withal, that instead of being driven out of the village, as we at one time feared he might be, he is beset day and night by crowds who come to converse about the gospel. Not long since a woman came to the chapel and loudly reviled and cursed him, continuing her abuse so long that those present proposed to drive her off, saying: "Why should she thus curse you?" "Let her curse," said he; "if you touch her, she will but rage the more." The woman

was so shamed by his forbearance, that she soon after came and asked his pardon, and invited him to her house, where she treated him with much courtesy. Then, when her anger was gone, he kindly but faithfully preached to her upon her guilt and danger.

We now have a helper in Hooeli, having secured a room from a Turk, after several vain attempts to get one from the Armenians, who, some from hatred to us, and some from fear of the priest, refused to rent their rooms. A considerable number of men come to converse with the helper, and there is promise of much good. A Turk, the chief man of the village, recently called at the chapel to converse about the Savior, and having remained some time, on leaving he said: "The Armenians never explain these things so."

In the city, we are encouraged by seeing new faces at our chapels every Sabbath. At the last communion, two men, natives of Haboosi, were admitted to the church, and one man, who for some time had been suspended from its communion, was excluded. An attempt was recently made by the pasha and his mejlis, to extort money from us, by imprisoning Hagop Agha, the head-man of the Protestants, who is in our employ. The pretence was, that he was surety for a man who had fled many months before. Perhaps fearing to seize him openly, they invited him and the Governor of the city to call at the pasha's palace in Mezereh, where he was seized and thrust into the felon's prison. From this we secured his removal to a better place; and when, after weeks' delay, we convinced the Turks that no golden key would open his cell, they used their iron one and set him free.

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BAGHCHEJUK.

LETTER FROM MR. PARSONS, FEBRUARY 12, 1859.

Religious Interest.

THE April Herald contained a few brief but pleasant items of intelligence from Mr.

Parsons, who had just returned to his field from the United States. This communication from him furnishes several equally brief and equally pleasing items. He says :

Since I wrote you last, twelve persons have been admitted to the church, and as many more have been, or are being examined for admission. The religious interest in the place was never more promising. We are indeed enjoying the continued manifestations of the Spirit's special presence. The windows of heaven have not yet been fully opened, however ; we have not brought all the tithes into the storehouse.

There are indications of a refreshing in *Nicomedia* also. One has been recently admitted to the church, and the brethren are united, the love of Christ cementing the union. The congregation fills the house of prayer every Sabbath. A Protestant in Hascal has been recently cruelly beaten. The case was laid before the pasha of Nicomedia, and the offenders, a priest and several leading men of the place, were arrested and brought to Nicomedia for trial. I have good news from *Mooratchai*. A priest, formerly a violent opposer and persecutor of the lonely but faithful brother in that place, has become a friend, a gospel reader, and a lover of the truth. So reads a letter just received, asking for help. From *Koordbeleng* there comes, every now and then, a letter pleading for help. I have found no one to go to *Geol Dagh*, where, as I told you in my last, there is a work begun. From the district of *Nice* came a call, which I answered by sending two of the church members, for a temporary supply. *Ovajuk*, I am happy to inform you, has been provided for. While I was oppressed with the idea of its destitution—almost despairing—to my surprise, relief and joy, the deacon of this church came to me—while praying the answer came—saying that he was deeply interested in that village—felt a call—felt the fire in his bones—was ready to sacrifice a good business and business prospects, and

give himself to the work of preaching the gospel there. No man in the world is better qualified for the place. He has a good mind, is well instructed in the Bible, has a pleasing address, a discerning spirit, and a heart full of faith, and of love to Christ and the souls of men.

The care which this church has bestowed upon *Ovajuk* will now be carried on to *Arslanbeg*. You may soon expect to hear that the gospel standard has been planted there also. Wherever we turn our eye, we find the field whitening for the harvest. I despair of getting laborers from abroad, but my hope is, that the Lord will raise up on the ground an agency, which he will make instrumental in evangelizing this entire field. Shall I have the means—the funds—to employ this agency ?

Girls' School at Nicomedia.

The girls' school in Nicomedia has a significant history. Eighteen months ago I had frequent complaints from the brethren in Nicomedia, that their girls were not cared for—that some were turned away, from alleged "want of room and ability to care for them ;" and from the teacher came complaints that the brethren were intermeddling, &c. I answered all complaints by withdrawing my aid, (the entire support of the school, exclusive of the rent,) until they could agree among themselves. The school was not even suspended. A weekly tuition fee was required ; none were turned away for want of room ; greater efforts were made to render the school attractive and valuable ; pupils came in more and more,—more than ever from the Protestants, and still more from the old Armenian families. It was soon independent of aid ; I have only loaned, for a year, enough to pay the rent of a house in advance. The number of pupils is now seventy-eight. I hope the time will soon come, when the boys' school, and all common schools, can be put upon the same basis, or entirely cared for and supported by the civil communities.

T O C A T.

LETTER FROM MR. PETTIBONE, MARCH
12, 1859.

Loss of the Mission House by Fire.

A VERY serious calamity has been permitted to fall upon our brethren at Tocat. Mr. Pettibone writes :

On Monday evening last, our mission house was reduced to ashes. Mr. Van Lennep had been confined to his room during the day, by an attack of ague. At a quarter before seven an alarm called us from our rooms, to find the basement of the main building in flames. The material of the house was principally pitch-pine, and the fire spread so rapidly that it was impossible to quench it. Dense smoke soon filled the whole house, so as to make entrance impracticable. Mr. Van Lennep escaped with his wife and children, losing *all* his library, clothing and furniture. Mr. Winchester and myself, residing in the wing of the building, succeeded in removing to the garden the greater part of our effects, and thus saved them ; Mr. Winchester's library and furniture, however, were much injured. The origin of the fire is still a mystery. No one was allowed to enter the wood magazine with a light, and as the fire commenced in a pile of the fragments of the old premises, stored away for fuel, suspicions are entertained that it was the work of an incendiary. We cannot be too grateful that the calamity occurred so early in the evening ; had it been later, lives might have been lost.

Mr. and Mrs. Van Lennep sustain their loss with resignation. Our native brethren are, however, very much disheartened, especially the members of our school. We had been anticipating much pleasure in entertaining the brethren of the mission, at the annual meeting, appointed to commence here June 6. Now, probably, the gathering will be in Constantinople. Many of the most ignorant and bigoted of the Armenians rejoice in this calamity, but the

better class express much sympathy, and wish to do all in their power to render us comfortable. They assure us, in the Eastern style of speaking, that their houses, their all, are ours and at our disposal. The Lord will overrule all for good.

By the loss of our chapel, we shall for a time suffer inconvenience, but there are many persons in this city enlightened and convinced of the truth, and many of these, I believe, the Lord will unite with his own people. So far as government is concerned there is perfect toleration here, but such is the opposition of men, that they can, by combination, deprive Protestants of all means of obtaining employment and a livelihood, so that to become a Protestant is to forsake father, mother and home. Of the pupils in our school, three have no lodging place, food or work, having been within the last year driven from their homes by their friends. We pray that this calamity may be sanctified to the good of all.

Mr. Winchester, in a letter relating to the same matter says, (March 11) : " We have set up a cooking stove, beds, &c., and are living in one room—Mr. Van Lennep's family and ours—after the apostolic manner, having all things common. Mr. Van Lennep has lost all his earthly goods ; our loss is not great. The loss of a comfortable home, however, is something to us in our present circumstances." " We shall endeavor to take a house that will accommodate all, divide our furniture, and make ourselves as comfortable as possible."

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LETTER FROM MR. VAN LENNEP, MARCH  
14, 1859.

SINCE the preceding statements, from Messrs. Pettibone and Winchester, were in type, a letter on the same subject has been received from Mr. Van Lennep. He considers it pretty certain that the fire was set by an incendiary, says the people of Tocat have an unenviable reputation for lawlessness, and states that some articles belonging to his brethren, which had been removed from the burning building, were carried off by persons who pretended to take care of them, the police force on the ground appar-



ently encouraging such depredations. But there is a brighter side. He writes :

Many friends have come to light during this trial. Some of whom we were doubtful, and others who were unknown to us, proved, by their exertions, that they were anxious to afford every aid in their power. Many, of all classes, called on the following day, to express their condolence and sympathy, quite a number gave us most urgent invitations to stay at their houses, and we are now the guests of the principal Armenian in this city, who was, not very long ago, quite opposed to us, but who now seems unable sufficiently to lay himself out for our comfort. Our brethren, in the mean while, have made themselves quite comfortable with their goods in our large new school-room, for the day school, dividing it into several apartments with trunks and suspended sheets. We held our first services there last Sabbath.

Having spoken of the text and discourse on that Sabbath, and of various foolish rumors started by the superstitious, as to the origin and cause of the fire, Mr. Van Lennep adds :

It does seem mysterious, that God should allow so much property to be irrecoverably lost, which was, we believe, in good measure, faithfully employed in his service. Our theological school, which had been commenced with so much labor, in a building I had sprinkled with the sweat of my brow, and which had again been organized after many difficulties, having been closed for eighteen months, has now again been scattered! Our dear chapel, where for four and a half years the word of God has been faithfully expounded, is no more. Our last services there were in connection with the communion of the Lord's supper, and I believe we all felt that it was good for us to be there; and the last prayers were offered for the conversion of the world, in the immediately succeeding monthly concert.

#### *Personal Losses.*

I cannot begin to speak of my own

personal losses; of all my private papers and sketches and books, collected together during the past twenty-eight years; of so many tokens of the kindness of far distant friends, and mementos of departed ones; of my library, of nearly two thousand volumes, in English, French, Greek, Armenian, Turkish, Latin and Ancient Greek, with a sprinkling of Italian and Arabic; of my sermons in Armenian, prepared with a view to future usefulness; of my lectures on Sacred and Profane History, the Natural Sciences and Theology, all carefully prepared in Armenian; of the Commentary on the Old and New Testament in Armenian, in the process of revision, and an elaborate Commentary on the first eight chapters of the Epistle to the Romans, nearly ready for the press; of my dear companion and solace, the harmonicon, with some dozen volumes of musical lore; of my drawing and painting materials and my collection of views and carefully delineated illustrations of the zoological wealth of Asia Minor, my mineralogical and geological specimens; but I must stop. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." I bless him for allowing me to enjoy *his* property so long! It does not belong to me to endeavor to divine his reasons. I know they are good; that's enough for me.

And surely I have no reason to think of myself when I remember the loss the Board has sustained by this event. But I know the brethren at the Missionary House will feel, as I do, that God does all things well; and we will kiss, together, the hand that chastens us. I beg for myself, my family, and our afflicted people, a special interest in the prayers of the people of God.

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#### ERZ ROOM.

LETTER FROM MR. DUNMORE, FEBRUARY 22, 1859.

#### *Tour in the Villages.*

MR. DUNMORE, when he wrote, had just returned from a tour among the villages of

Erzroom plain, during which he had visited thirteen Armenian villages, all having, however, some Turkish inhabitants. He was everywhere kindly received, and met with very little opposition to the truth; but "in not a single village," he says, "did I discover evidence that a ray of gospel light had entered. Everywhere the people had heard of Protestants, by a name which, in their estimation, designates 'the embodiment of all infidelity,' but nowhere had they heard the gospel. At some places he had audiences of from forty to sixty. A few, and but a few, were able to read, and he left tracts at every place, but sold no books. The people groan under the oppression of Arif Pasha.

### *Affairs at Erzroom.*

At Erzroom, the Protestants, "now composed of an entirely new company," have again presented a request for separation from the old Armenian community, which has been again rejected; the Pasha falsely stating, that by new regulations, the Protestants cannot be constituted a separate community until they shall number 300 or 400 houses. Mr. Dunmore remarks:

In the city, our work continues very much as when I last wrote. A few weeks since we commenced a Sabbath service, at the house of a Protestant on the other side of the city; also a day school, where some ten or a dozen children are taught. A class of eight or ten are being instructed in theology, and I trust not without profit, both for the present and the future.

The Protestants of Erzroom have for the first time, if I am correctly informed, *materially* shown their interest in the cause they have espoused, by not only taking upon themselves the entire support of their community, but by contributing both to a permanent fund, and more than enough to cover the expense of a stove and a huge wood-pile, for the chapel and school. This in Erzroom, where fuel is very dear and the winter lasts fully six months, with the mercury sometimes down to ten degrees below zero, Fahrenheit, is no inconsiderable item. The interest manifested in gospel truth is mainly among men from Arabkir, and the books sold are, for the most

part, bought by them. They now number about one hundred, mostly merchants.

### *Geghi.*

The movement at Geghi has thus far proved a failure. The delegation failed to come for Baron Hohannes, as promised by them. After making preparations to winter here, and waiting more than a month for their arrival, I dispatched a messenger to learn the cause of their delay, and whether they intended to come at all; and was informed, that they had failed to meet their engagements in providing a chapel and a room for Hohannes, and therefore threw the matter up, and abandoned the hope of having a preacher the present winter. The secret of their failure clearly lies in their unreasonable determination to have an American missionary, "a man with a hat," as they said to me. May God keep them from infidelity, and prepare their hearts humbly to receive the word at the hands of one of their own nation. If ever a people were in need of the preached gospel, they are so.

I know of no place now, so imperatively requiring two faithful missionaries, with families, as Erzroom. Will they be forthcoming, or shall this great field still continue to lie in moral desolation.

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### *Southern Armenian Mission.—Turkey.*

#### *AINTAB.*

LETTER FROM MR. COFFING, JANUARY 27, 1859.

MR. COFFING speaks of having been so busy, previous to Mr. Schneider's return to Aintab, that he could find little time to write respecting his work; but being now in some measure relieved from the pressure which was upon him, he gives some account of a tour in October last, to Ehness and Berne, places north-east of Aintab, unoccupied and hitherto but little visited by missionaries. He was accompanied by the native pastor of the church at Aintab, Rev. Kara Krikor.

#### *Orool and Birijik.*

On their way they visited the out-stations

Orool and Birijik, and in regard to these places he writes :

In Orool, sixteen persons have learned to read the Bible, eight children and eight adults. The number of children in school is twenty, and the Sabbath congregation numbers more than thirty. But the influence of the truth is not confined to these. Its light has so shined, that many in the old church see that their worship is wrong, and their priest wishes to forsake the duties of his office ; but they still bring their infants to him and force him to baptize them ! We have set some of the children there, who have learned to read, to teaching the women, on the same plan that has worked so well in Aintab.

Five hours in the saddle, the next day, brought us to *Birijik*, where we spent one day. Here the most pleasing evidence of the progress of the truth met our eyes. Since last April, seven men have been added to the Protestant community, five of them from the Armenian church and two from the Romanists. The congregation on the Sabbath numbers forty-nine, and the leaven of the gospel is penetrating the whole mass of the nominally Christian population. The teacher of the Armenian school has embraced evangelical sentiments, though not openly, and uses the Turkish New Testament in his school. He reads it also to the congregation in their church on the Sabbath, their priest not being able to read Turkish. To this there was some objection, but many declared, that if the reading of the Scriptures in the language of the people was forbidden they would go at once to the Protestants ; so the practice is continued. We hope to return to *Birijik* before long, to administer the Lord's supper and gather into the little church there some fruit, which seems ripe for the Savior's kingdom.

#### *Ehnesk.*

From *Birijik* the brethren went to *Ehnesk*, of which place Mr. Coffing says :

We found it to be a village of only

forty houses, but all of them Armenian. It is built *into* a high rocky point in the bluff, [west of the Euphrates,] three or four hundred feet above the water, and commands a fine view of the river for many miles to the southward, as it winds through its deep and narrow channel, like a mighty canal. The houses are built one above another, and some of them are mere holes cut in the almost perpendicular rock. With some difficulty we ascended the steep, and found our way to the Governor of the place, who received us kindly, and *upon* whose house we stopped for the night. Here one person, on learning the object of our visit, said : "Do you see these rocks ? Can you plow this place ? Neither can the gospel enter here." Yet the time was just at hand when the dwellers in these rocks were to hear its glad sound. After supper, which we took by moonlight, in the open court formed by the roof of the next house below, nearly all in the village gathered around us and listened to Kara, who talked to them for more than two hours with great faithfulness and zeal ; answering their questions, exposing the errors of their worship, and pointing them to the Savior. Their priest, who lives in another village, six hours distant, was present ; but being very ignorant he could say but little, and what he did say was always refuted and turned against him. Some, speaking out, said to him : "You come not to preach to us the gospel, or teach our children, or to do us good in any way, but only to get our money." He had come at this time to marry a couple, for which they gave him forty piastres, but he wanted twenty more. During the whole two hours there was good attention on the part of all present ; and at the close some said to us : "You are right ; what you say is true." The next morning, when ready to start on our way, and just as the sun was appearing in his eastern splendor over the river-hill, the villagers again gathered around us, and we knelt down upon the open roof and prayed for a bless-



ing upon the truth which had been spoken in the evening, and that the Sun of Righteousness might continually shed his beams upon that lonely and benighted village. Before leaving, we promised to send them, on our return to Aintab, a young man to teach their children, and preach to all of them the word of life; which promise we have since made good. And we trust that, before many months, we shall hear of some souls there rejoicing in a Savior's love.

### *Berne—a Moral Desolation.*

From Ehnesht the brethren followed the Euphrates five hours, to Ooroom Kala, and then "passed over a mountainous and dangerous road to Berne," where they arrived Saturday evening. Finding no brethren or friends to greet them, they went to the khan, and in the morning, to make known their arrival, visited the Armenian church. After service many gathered around them, Krikor opened his Bible, but a rich banker ordered the house to be cleared, and his servant commenced beating all, to drive them away. A false report of a death was also started to draw the people off. Many, however, called at the khan, where Krikor "talked and exhorted all day;" but "it seemed casting pearls before swine." The impression received respecting the moral condition of Berne was most painful. There appeared to be no self-respect, no respect for one another, and as the people themselves said of the Armenians there, no honest, respectable persons, "no best—all bad."

Monday evening we called on the banker. We found him by his bottle, from which he took frequent draughts, and offered it to others in a most boisterous and blasphemous manner. He entered into conversation with us about the object of our visit to Berne, and offered to make all the Armenians in the place Protestants, if we would pay him 19,000 piasters—the amount of a tax, which the Armenians of the place were just then called upon to pay to the Turkish authorities. He said: "To become Protestant is to deny Christ; do you think we shall deny him for nothing? No; but if you will give me 19,000 piasters we will all deny him. I will make the whole com-

munity Protestant to-morrow. They are all mine, and I can do as I please with them!" When he had said this, and much more like it, he unceremoniously staggered out of the room. Such is the man who governs, by his wealth, recklessness and vices, the whole Armenian population of the place, both as to their temporal and spiritual concerns! Nor are the physical features of the place much more pleasing than its moral condition. It is situated in a deep ravine, in the midst of barren mountains, overlooked by still higher mountains farther north. At the bottom of the ravine there is no plain, or level spot for houses, but only a sharp angle; and the houses are built one above another up the hill-sides, which are *very* steep; in some places rising at an angle of more than forty-five degrees. It is poorly watered and difficult of access. The road by which we approached it from the south, is by far the worst I have yet seen in this country of bad roads. In the summer it must be a very hot and unhealthy spot; but the people spend the warm season in the vineyards.

Yet there are eight thousand precious souls there, for whom Christ died, two thousand of whom are Armenians, the rest Mussulmans. The Armenians have one substantial place of worship, built mostly with the gold which adorned their former house. Their service is thinly attended, and they have nothing which deserves the name of a school for their children. The gospel has gone all around Berne. Aintab, Birijik, Oorfa, Adiaman, Arabkir, Marash and Albustan have all received it, and been blessed by it. Shall it not also enter there? There is hope, both from the promises of God and from the condition of the place, for its very badness is promising. The people are so corrupt that they will see there is no hope of salvation in their present lifeless forms and wicked practice, and some will soon embrace the truth. Many of them now feel that their worship is wrong. They have but little attachment for it, making it only a kind of political or national

bond. The character of the banker mentioned, should also encourage us to send the gospel to Berne. Many long to be delivered from his cruel oppressions.

### *First-Fruits.*

There are, already, "first-fruits" of the gospel there. We spent three days in the place, and the evening before we left an invalid sent for us. We called upon him, and he said he had seen us visiting among his neighbors, and hoped we would come to see him, but we passed by. This man seemed to us as one who had passed from death unto life. He told us how he found the Savior. Two or three years ago one of our colporters visited Berne, talked with some, distributed a few books, and then left. Those books this man read, and at once embraced the truth. Since then he has been trying to live a godly life; a lonely disciple in that corrupt place—a prophecy that the whole place shall yet be regenerated and made happy in the love of God.

### ~~~~~ *ANTIOCH.*

LETTER FROM MR. POWERS, MARCH 16,  
1859.

### *The Church at Kessab.*

MR. POWERS, when he wrote, had recently returned from Kessab, where he passed two Sabbaths and the intervening week, preaching, on the first Sabbath, both at that place and at Ekis Olook. He was much interested in what he saw, of the church especially. During the week he assisted in examining candidates; and on Saturday the church met to consider the cases of some members charged with unchristian conduct. He writes:

Five were found guilty, and were suspended, for the present, from the higher privileges of the church. This was done without any assistance from me, and I was exceedingly gratified with the kind and conciliatory, yet firm and decided manner, without fear or favor, in which it was done. Both in this transaction, and also in the examination

of candidates, it was manifest that the leading men in the church guard her purity with a jealous care.

### *An Interesting Sabbath.*

On the second Sabbath, many came up from the surrounding villages and hamlets, to unite with the church in religious services, and in the celebration of gospel ordinances. The day was lovely, and it was a charming sight to see the people coming from their several localities to this centre of their holy solemnities. In my morning discourse, I explained the nature of the Lord's supper. In the afternoon the audience numbered 465, many of whom were obliged to remain outside. I know not that I ever saw a more densely packed assembly. I cannot say so much for its stillness, for the house being very low and miserably ventilated, became exceedingly uncomfortable. The people are about commencing to build a suitable house of worship.

Ten persons were admitted to the church on profession of their faith. Eight children were dedicated to the triune God in the ordinance of baptism, and the Lord's supper was administered to nearly one hundred persons. It was a precious season; all seemed interested and delighted. Five of our theological pupils, belonging to this church, had returned to their homes to unite with their friends in this religious festival, and added to the interest of the occasion. While there, and especially on the Sabbath, they were rejoiced to find among those with whom they mingled, so much love and harmony, and so lively an interest in religious subjects. Catholics and Armenians also were present, from some of whom was heard the gratifying declaration, that henceforth they were with the Protestants.

### *Persecution.*

I may add, that a few individuals from the Armenians have recently joined the Protestants, and are now suffering much

persecution from their friends. One man has been driven from his father's house, and from the presence of his wife and children; and one evening while I was there, venturing to return home to embrace those whom he seems to love very tenderly, he was beaten by his father and brother, till he fell senseless to the ground. Another, who had improved, for two or three years, a piece of land left him by his grandfather, no one questioning his claim, has been deprived of it now that he has become a Protestant. The young man, however, seems firm and cheerful, esteeming Christ far greater riches than fields and gardens. Indeed it was most manifest, that there is a more than ordinary spirit of inquiry, and serious interest in religious things, among that poor people;—poor in this world's goods, but many of them, I doubt not, rich in faith, and heirs of the kingdom. I more and more admire that sovereign pleasure of God, which has singled out these ignorant mountaineers to be the objects of his divine compassion and grace, while millions of the learned and wise and noble, have been left to perish in their pride, unbelief and sin. Even so, Father, for so it seemed good in thy sight.

Mr. Powers is making arrangements to reside at Kessab in the summer; and on this subject he writes:

I feel now more than ever assured, that I am following the leadings of Providence in planning a summer residence for myself and family among those rude and uncultivated people, where God himself evidently delights to dwell. Looking at Kessab simply as a place of residence, it has, certainly, very few attractions, and some things which I saw there last week, in the habits of the people, made me almost shrink from taking my wife and children there. But looking at it as a place highly favored of God, and where he is displaying the riches of his grace, I feel that we cannot but be happy there. I am quite sure, moreover, that the influence of a mission

family residing among the people, must do something to improve them in their social and domestic habits and relations.

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### Assyria Mission.—Turkey.

#### BITLIS.

LETTER FROM MR. TROWBRIDGE, DECEMBER 20, 1858.

It was announced in the Herald for February, that it had been decided to occupy Bitlis permanently as a station, and that Mr. Trowbridge, of the Northern Armenian mission, who had been engaged in itinerant and exploring labor with Mr. Dunmore, would spend the winter at that place, with Mr. and Mrs. Knapp. In this letter Mr. Trowbridge speaks of his visit to Diarbekir, and the removal of Mr. Knapp's goods from that place to Bitlis, (which was reached, on their return, October 28,) and of a subsequent tour to Moosh, with Manough, the native helper at Bitlis, and thence to Khanoos, to make arrangements for pastor Simon to spend a few months at Moosh and vicinity.

#### *Pastor Simon to go to Moosh.*

They arrived at Khanoos on Saturday, and the next day the proposition was made to the church, that they should send their pastor, for a time, to preach Christ to the destitute. "After service," Mr. Trowbridge says, "I found, by conversing with the principal men, that they fully concurred in the plan, though sorry to part, even for a few months, with their 'esteemed shepherd,' as they term him."

On Thursday the brethren left again for Bitlis, not taking the usual route by Moosh, but going directly across the country, (about ninety miles,) in order to visit numerous Armenian villages said to be found in that direction. They passed through or near nineteen villages, only three of which were Koordish. Some of these were large, containing from 150 to 300 houses. He writes:

Wherever we spent the night, and had time to talk with the people, we found eager listeners. Every body seemed to know us as if by instinct, and I was pleased to find that, wherever we went, there were those who were acquainted with pastor Simon, and all spoke of him with respect and esteem. I could not but think, therefore, that his



removal to Moosh for two or three months will be the means of much good, and it may be that his permanent location at that place will soon be desirable.

### *Prospered in Journeyings.*

We now feel that we have completed our arrangements for the winter, and truly the Lord has greatly prospered and blessed us in making these arrangements. As I reached home, (after this tour,) on the 6th of December, having left Stamboul on the 7th of July, just five months had passed. During that time I have traveled five hundred miles by sea, and a thousand miles by land, on horse-back. Mr. Dunmore has traveled, probably, an equal or greater distance. We have been over some of the wildest and most dangerous portions of the Turkish Empire, yet our lives have been spared, and we have enjoyed a remarkable degree of health. We have been enabled to make, I trust, a careful and comprehensive examination of this entire region with reference to the missionary work, and our coming to and remaining in this part of the country has been the means of encouraging the timid and awakening many who were ignorant or indifferent. The Lord has blessed us even beyond our expectations and prayers. While I am writing this letter there are fifteen men in my room, listening to the truth as presented to them by Baron Manough.

### *Educating Helpers.*

The need of native helpers is so great that we have resolved to instruct some of the most promising young men here, with the hope that, from their number, we may be able to select a few who will serve as colporters and booksellers for the surrounding villages. This class meets at our house every night, and the instruction is given mainly by Baron Manough, assisted by Mr. Knapp, who is always present. I do not attend, as the language used is Armenian. Many come in to listen besides those on whom our eyes are fixed with reference to our

future work. The number in attendance, thus far, has varied from eight to twenty. Mrs. Knapp has formed a class of girls, to whom she gives lessons twice each day. One of these she has already engaged as teacher of the smaller children. She has also abundant opportunity to visit the women at their houses, and receives many of them at her own room. You will see, from these brief statements, that we are well supplied with pleasant and interesting labor. We need, and pray continually for the added and greater blessing of the divine Spirit, for without his presence all our labors will be of no avail; and we again ask an interest in your prayers.

### *MARDIN.*

LETTER FROM MR. WILLIAMS, FEBRUARY 4, 1859.

### *Condition and Prospects of the Place.*

MARDIN is also a new station, to which, as stated in April, Mr. Williams has removed from Mosul. He left Diarbekir, (where he had been detained for some time by his own illness and that of his little boy,) December 29, and reached Mardin the next day. Of the state of things found there he gives the following account.

Of the work here it is difficult to give a correct impression. On our arrival, we found a good deal of stir and talk about one "Pilgrim Mekha," who had declared himself a "Prote." A merchant and a man of influence, and the head of a large kindred, his public advocacy of Protestantism produced a sensation, and fifty houses were ready to follow in his wake. He was a papist. Another man of some influence, a Jacobite, was ready, with thirty houses in his train, to join the movement as soon as the former should have succeeded. The enemy took the field with his usual weapons. One and another were thrown into prison. The boys, like a pack of dogs slipped from the leash, were let loose upon every one suspected of being a reader of the gospel, and made the air ring with cries

of "Prote! prote! Ah-kah! ah-kah!" whenever any one of them appeared in the street. The females of their families were assailed in the same way whenever they ventured to the baths, and their lives were made bitter by these continued insults. The "Pilgrim Mekha," a man of perhaps fifty or sixty years, came to me begging that I would protect *his family*;—for himself he did not care, for no one would dare to insult him. On his way home after this boast, the boys set upon him, and not only greeted his ears with their yells of Prote! and Ah-kah! but twice threw him down in the dirty streets, in spite of his dignity and age and influence. This was too much for his pride. He took to his house, and did not leave it until he had made peace with the priests. The rest followed his example.

All this was three weeks ago, but we still have calls every day, in number varying from five to twenty, and all come to talk on topics relating to religion. But, alas, it is not to ask, "What shall I do to be saved?" but, "What do you say about the intercession of the saints? about purgatory?" &c. An intellectual conviction that Protestantism is the teaching of apostles, and that the dogmas of the papacy are opposed to the truths of the gospel, is much more extensively prevalent than I had expected to find it. But, thus far, I have not seen one who seemed to be deeply sensible of his need, as a sinner, of a divine Savior, nor one who gives clear evidence of being born of the Spirit. The Mardinlees are eminently fond of discussions and debates, and "vain jangling" to no profit. To receive the truth in love—to this they have not yet attained. Those who claim to be Protestants are "puffed up," thinking they know it all, and not only need no teachers, but are better qualified than any others to do the teaching.

The picture is, perhaps, not a very promising one. This is, you see, a

stony soil. Mardin is a bleak and rocky place; our very houses are cellared in the rock. But God's word is like the fire and hammer, able to break the rock in pieces. On the Sabbath we preach twice, and this week commenced a Bible class on Wednesday evening. Ten were present, mostly attentive. Day before yesterday, that Boanerges and Barnabas in one, Shemmas Suleiba (Deacon Cross) of Diarbekir, came to relieve Deacon Jesse, who will return to Diarbekir next week. Mardin is the head-quarters of the papacy in Assyria; pray for us, and for the work here.

### DIARBEEKIR.

#### STATION REPORT.

THE report of this station, for the year 1858, states, that public services have been continued in two places, as heretofore—one in the city and one at the village of Cutterbul, on the other side of the river. At both these places there has been preaching twice on the Sabbath, (with Bible-class and Sabbath school at noon,) and also on Wednesday and Friday evenings. "The city congregation has ordinarily ranged from seventy on week days to two hundred on Sabbaths; though on special occasions it has numbered from three hundred to six hundred. The Cutterbul congregation has been from thirty to seventy. The Wednesday afternoon meeting for the women, conducted by Mrs. Walker and Mrs. Nutting, has been well attended." The Sabbath school has "much increased, both in numbers and interest." More than sixty boys, between the ages of five and fifteen, are regular in their attendance. There is also an interesting class of girls, and the Bible-class for adults numbers about one hundred.

The boys' school in the city has numbered about sixty pupils. The teacher of the girls' school was married in August, to B. Mardeiros, of the Bebek seminary, and has removed to another field of usefulness, at Kharpoote. "The work at Hinee seems in some respects more encouraging than last year." Helpers have been employed at Chermook, and (during the summer) at Egil and Argana. In conclusion, the report says: "There is, on the whole, evident progress. The congregations have somewhat increased, and those present are very attentive and apparently interested in the preaching of the word of life. Fourteen have been added to the church, making

the whole number received from the first, fifty-six. Two have been removed by death within the year. The present number of members is fifty-two. What we most need, and what we long and pray for, is such an out-pouring of the Spirit as has been witnessed in a multitude of places in America during the year. Will not *many* churches in our native land, which have enjoyed such showers of grace recently, pray that the little church at Diarbekir, and our whole field, may be equally blessed of God."

### Ahmednuggur Mission.—India.

#### ANNUAL REPORT.

MR. BALLANTINE has forwarded the following extracts and tables, from the report of this mission, for the year 1858, which present interesting and important statistics, not only for the last year, but for the whole period since the mission was commenced.

#### *Native Churches.*

The number of native churches connected with the mission has been increased during the year, by three, making the whole present number eleven. The new churches were formed by dividing the church of Dedgaum into two and the church of Khokar into three. The division of these churches became necessary on account of the distance at which the members lived from each other, and especially on account of the new interest which sprung up at the particular points where the new churches were organized.

From a table subjoined, showing the number of admissions into the different churches connected with the mission, it will be seen that eighty-six persons have been received to the privileges of church membership during the year. Four have been excommunicated and three have died, leaving the total increase 79, and the whole number of members at the end of the year, 319. There were 251 baptized children connected with the churches at the end of 1858, of which number 59 were baptized during the year, and two came from another mission. Twenty of our baptized chil-

dren joined the church within the year, and six died.

We give also another table, showing the whole number of persons baptized and received to the church in this mission from its establishment, in 1831. This table is an interesting one, as it exhibits the results of twenty-seven years of labor. Up to the end of 1854, when the mission church was divided into five different churches, 198 persons had been received on profession of their faith, and six were received from other missions, (most of them from the American mission church at Bombay,) making the whole number 204. Of this number, 8 had removed from the bounds of our mission, 13 had been excommunicated, and 31 had died; leaving 152 members, which were divided among the five new churches. Since the commencement of 1855, 204 persons have joined our churches, including one who came from Bombay, 8 have removed from the bounds of the mission, 12 have been excommunicated, and 17 have died, making the total increase for these two years 167. The whole number of persons received during the past 27 years, is 408; the number of members who have removed from the bounds of the mission is 16; 25 have been excommunicated, and 48 have deceased; leaving, as the present number, 319.

#### *Baptized Children.*

The whole number of children baptized during the 27 years, is 385, and six have come with their parents from other missions; total 391. Of these, 12 have removed with their parents from the mission, 67 have been received to the church, and 61 have died, leaving 251 still connected with us. We think it a very gratifying result, that so large a number of baptized children have been received to the church. It shows that God blesses his people in their families, and that he is mindful of his covenant, to be a God not only to them but also to their seed after them. Our efforts have



always been directed to training up the children of our converts in the truth, and we rejoice that God has so blessed our labors in this respect. Of the whole number of members now connected with our churches, about one-fifth were baptized in childhood. It will be noticed, that while only 18 of our baptized children joined the church before the end of 1854, 49 have been received during the last four years. This shows how we may expect the Christian church to grow in this land, wherever it takes root. God will bless the offspring of his people, and bestow upon them his Spirit.

#### *Caste of Converts.*

Of the whole number of persons received to the Ahmednuggur mission churches, on profession of their faith and from other missions, 12 were Brahmins and two Parbhoos, (a caste claiming to be equal to the Brahmins,) and five were children of these families, who, having been baptized in infancy, afterwards professed their faith in Christ. Thus 19 members originated from the highest castes; 31 were also from the Koonabee, Malee, and other high castes, and two were children of these; so that,

in all, 52 members of our churches, had their origin in the higher Hindoo castes; and five were Mussulmans. The remainder originated among the lower Hindoo castes. It will be seen from this, that while the greater portion of the converts have been from the lower castes, nearly 60 have come from the higher classes of the community, who can afford us valuable assistance in our endeavors to reach these classes, and who are themselves the first-fruits of the harvest which we may expect to gather in from the highest castes. During the past 27 years, 63 Christian marriages have been celebrated in the mission.

The whole number of laborers connected with this mission from the first is 16, two of whom labored less than a year, one less than two years, and two less than three years. In all, 102 years of labor have been expended upon the field, not including the labors of females. Quite a number of these years may be reckoned as spent in acquiring the language, so that the amount of really efficient labor has not been very great.

The following are the tables referred to above:

*Statistics of the Native Churches connected with the Ahmednuggur Mission, for the year 1858.*

| CHURCHES.              | No. of members<br>January 1, 1858. | Received in 1858,<br>on profession. | Rec. by letter from<br>other churches. | Disinised to other<br>churches. | Excommunicated. | Died. | No. of members,<br>December 31st. | Baptized children,<br>January 1st. | Baptized during<br>1858. | Came from other<br>churches. | Went to other<br>churches. | Received to com-<br>munion. | Died. | No. of children<br>December 31st. |
|------------------------|------------------------------------|-------------------------------------|----------------------------------------|---------------------------------|-----------------|-------|-----------------------------------|------------------------------------|--------------------------|------------------------------|----------------------------|-----------------------------|-------|-----------------------------------|
| First Church, } Ahmed- | 83                                 | 18                                  |                                        | 11                              |                 | 1     | 89                                | 89                                 | 9                        |                              | 9                          | 11                          | 2     | 76                                |
| Second " } nuggur,     | 23                                 | 2                                   | 2                                      | 2                               |                 |       | 25                                | 12                                 | 5                        |                              |                            | 1                           |       | 16                                |
| Seroor Church, . . .   | 28                                 | 1                                   |                                        |                                 | 2               |       | 27                                | 22                                 | 3                        |                              |                            |                             | 1     | 24                                |
| Khokar " . . .         | 41                                 | 23                                  | 5                                      | 12                              | 2               |       | 55                                | 51                                 | 14                       | 5                            | 2                          | 3                           |       | 65                                |
| Shingvay " . . .       | 12                                 | 7                                   | 1                                      |                                 |                 |       | 20                                | 11                                 | 3                        | 2                            |                            |                             | 1     | 15                                |
| Chanday " . . .        | 41                                 | 19                                  | 1                                      | 17                              |                 | 2     | 42                                | 22                                 | 9                        |                              | 14                         | 3                           | 1     | 13                                |
| Lonee " . . .          | 5                                  | 3                                   |                                        |                                 |                 |       | 8                                 | 7                                  |                          |                              |                            | 2                           |       | 5                                 |
| Kolgaum " . . .        | 7                                  | 1                                   | 2                                      |                                 |                 |       | 10                                | 2                                  | 1                        | 4                            |                            |                             |       | 7                                 |
| Dedgaum " . . .        |                                    | 4                                   | 19                                     |                                 |                 |       | 23                                |                                    | 6                        | 14                           |                            |                             |       | 20                                |
| Gahoo " . . .          |                                    | 6                                   | 5                                      |                                 |                 |       | 11                                |                                    | 7                        | 1                            |                            |                             | 1     | 7                                 |
| Panchegaum Church, .   |                                    | 2                                   | 7                                      |                                 |                 |       | 9                                 |                                    | 2                        | 1                            |                            |                             |       | 3                                 |
| Totals, . . . . .      | 240                                | 86                                  | 42                                     | 42                              | 4               | 3     | 319                               | 216                                | 59                       | 27                           | 25                         | 20                          | 6     | 251                               |

*Statistics of the Membership of the Churches connected with the Ahmednuggur Mission, from its establishment, in 1831, to the end of 1858.*

| CHURCHES.                        | Members received on profession. | Received from other missions. | Removed from the mission. | Excommunicated. | Died. | Total increase. | Children baptized. | Children from other missions. | Children removed. | Children received to communion. | Children died. | Total increase. |
|----------------------------------|---------------------------------|-------------------------------|---------------------------|-----------------|-------|-----------------|--------------------|-------------------------------|-------------------|---------------------------------|----------------|-----------------|
| Mission Church, A. D. 1831—1854, | 198                             | 6                             | 8                         | 13              | 31    | 152             | 248                | 4                             | 9                 | *18                             | 39             | 186             |
| 1st Ch. Ahmednuggur, 1855—1858,  | 43                              |                               | 4                         | 2               | 6     | 31              | 36                 |                               | 1                 | 22                              | 9              | 4               |
| 2d “ “ “ “ “ “ “ “               | 15                              |                               | 2                         |                 | 1     | 12              | 11                 |                               | 2                 | 2                               | 2              | 5               |
| Seroor Church, . . . . .         | 23                              |                               | 2                         | 5               | 3     | 13              | 19                 |                               |                   | 4                               | 3              | 12              |
| Khokar “ . . . . .               | 40                              |                               |                           | 5               | 1     | 34              | 24                 | 2                             |                   | 10                              | 2              | 14              |
| Shingvay “ . . . . .             | 17                              |                               |                           |                 | 2     | 15              | 10                 |                               |                   |                                 | 1              | 9               |
| Chanday “ . . . . .              | 49                              | 1                             |                           |                 | 2     | 48              | 20                 |                               |                   | 9                               | 4              | 7               |
| Lonee “ . . . . .                | 3                               |                               |                           |                 | 2     | 1               | 1                  |                               |                   | 2                               |                | 1               |
| Kolgaum “ . . . . .              | 1                               |                               |                           |                 |       | 1               | 1                  |                               |                   |                                 |                | 1               |
| Dedgaum “ . . . . .              | 4                               |                               |                           |                 |       | 4               | 6                  |                               |                   |                                 |                | 6               |
| Gahoo “ . . . . .                | 6                               |                               |                           |                 |       | 6               | 7                  |                               |                   |                                 | 1              | 6               |
| Panchegaum Church, . . . . .     | 2                               |                               |                           |                 |       | 2               | 2                  |                               |                   |                                 |                | 2               |
| Totals, . . . . .                | 401                             | 7                             | 16                        | 25              | 48    | 319             | 385                | 6                             | 12                | 67                              | 61             | 253             |
| <i>Abstract of the above.</i>    |                                 |                               |                           |                 |       |                 |                    |                               |                   |                                 |                |                 |
| A. D. 1831—1854, . . . . .       | 198                             | 6                             | 8                         | 13              | 31    | 152             | 248                | 4                             | 9                 | 18                              | 39             | 186             |
| A. D. 1855—1858, . . . . .       | 203                             | 1                             | 8                         | 12              | 17    | 167             | 137                | 2                             | 3                 | 49                              | 22             | 65              |

\* Of these, five connected themselves with other mission churches, and so were not reckoned as converts of our mission church.

## Madura Mission.—India.

### ANNUAL REPORT.

THE report of this mission, for the year 1858, is very full and must be considerably abridged, but extended extracts from it will be found here. Mention is first made of the fact, that “death has been permitted to make no inroads” on the mission within the year, though two brethren, with their families, have been constrained, by ill health, to leave the field; one, it is hoped, to return again, and one “obliged to relinquish all expectation of returning.”

### Preaching—Tours.

During the past year, stated meetings have been held, usually twice on the Sabbath and two or three times during the week, at most of the stations where the missionaries reside. The services have been conducted by the missionary himself when at the station, and during his absence by one of the catechists. As the congregations are generally the same from week to week, and for the

most part are composed of those who are at least nominally Christians, we should expect to see a marked improvement in their character. To a good extent, these expectations have not been disappointed. The privileges enjoyed are valued and diligently improved, and the profiting of some is manifest to all. Yet we must say, that some of those to whose very door the gospel is brought from week to week, manifest an apathy respecting it which is most painful to the missionary, but which it is most difficult to break up. The sleep of ages seems to have fallen upon the people; and even those whose hearts appear to have been touched by the Holy Spirit, are but half awake to the infinite importance of eternal things.

In the village congregations, the ministration of the word is, of course, mostly in the hands of the native catechists; but the brethren of the mission have made frequent tours to visit them, and the main object of these visits has been to preach the gospel. It is not possible to state the exact portion of time spent

by the brethren on these tours. It has been perhaps from one-fourth to one-third of the whole year, and the distance traveled amounts, in the aggregate, to about 7,000 miles. But few of these tours have been made with the exclusive object of preaching to the heathen. The number of congregations connected with most of the stations is so large, and the distance of some from the stations is so great, that a proper superintendence of them requires a large share of the missionary's time and strength. Most of the brethren, however, have taken occasion, on these visits to their congregations, to preach in the heathen villages which skirt the road, and in this way the gospel is brought to the ears of multitudes.

#### *Increasing readiness to hear.*

By the uniform testimony of the missionaries, native pastors and catechists, there is a growing readiness to listen respectfully to the preaching of the gospel, among all classes of the community. Our preaching has been mostly to the humbler classes, but it has by no means been confined to them. The truth preached has often been the subject of discussion among the by-standers, some assenting, and giving reasons to prove the excellence of Christianity, while others, with evident good feeling, have brought forward their objections. Scarcely an instance has occurred during the year of intentional disrespect to the missionary,

and our catechists speak, generally, of kind treatment wherever they go. Our greatest difficulty, therefore, with regard to preaching, is not direct opposition, nor, in general, a disposition to cavil, though this is sometimes manifest, but an almost imperturbable apathy, which allows the people to listen quietly and assent readily to what is said, yet prevents any deep impression from being made on their hearts and consciences. They are as impressible as the dry bones of the valley of vision. Nothing seems wanting but the breath of the Holy Spirit to make them rise up, an exceeding great army of living souls; and the recent glorious revival in America gives us reason to hope, that a day of special divine influences, which shall extend to the whole world, is not far distant. May the Lord hasten it in his time.

#### *Congregations.*

The whole number of congregations now reported as in connection with the mission, is 136, being an increase of only two during the year. The increase in the number of members shows, that though the number of congregations has but slightly increased, they have gained very considerably in strength, notwithstanding the losses resulting from the pressure of famine. The relative loss and gain at the different stations may be seen by a reference to the following table.

| STATIONS.       | No. of congregations. | Men.  | Women. | Children. | Total. | Men able to read. | Women able to read. | Children able to read. | Av. attendance on Sabbath. | Marriages. | Deaths. | Gains. | Loss. | Balance. |
|-----------------|-----------------------|-------|--------|-----------|--------|-------------------|---------------------|------------------------|----------------------------|------------|---------|--------|-------|----------|
| Madura, . . .   | 17                    | 168   | 150    | 208       | 526    | 60                | 22                  |                        | 308                        | 2          | 12      | 83     | 49    | +34      |
| Dindigul, . . . | 9                     | 121   | 98     | 218       | 437    | 44                | 15                  | 28                     | 222                        | 4          | 14      | 157    | 204   | —47      |
| Tirumungalum, . | 11                    | 224   | 161    | 263       | 648    | 94                | 12                  | 38                     | 376                        | 1          | 15      | 77     | 73    | +4       |
| Tirupuvanam, .  | 7                     | 57    | 46     | 79        | 182    | 21                | 8                   |                        | 98                         |            |         | 67     | 59    | +8       |
| Mandahasalie, . | 39                    | 611   | 522    | 709       | 1,842  | 119               | 17                  | 80                     | 938                        | 4          | 41      | 220    |       | +220     |
| Malur, . . .    | 7                     | 61    | 64     | 96        | 221    | 21                | 10                  |                        |                            | 1          | 2       | 27     |       | +27      |
| Batalagundu, .  | 8                     | 76    | 79     | 127       | 282    | 18                | 15                  | 16                     | 178                        | 3          | 10      | 27     | 10    | +17      |
| Periaculum, . . | 21                    | 321   | 331    | 477       | 1,129  | 66                | 15                  | 32                     | 524                        | 8          | 49      | 70     |       | +70      |
| Patianur, . . . | 2                     | 22    | 15     | 17        | 54     | 7                 |                     |                        | 6                          |            |         | 1      | 54    | +54      |
| Pulney, . . .   | 4                     | 42    | 41     | 59        | 142    | 12                | 5                   | 8                      | 103                        |            | 8       | 172    | 30    | +142     |
| Pasumalie, . .  | 1                     | 9     | 7      | 13        | 29     | 9                 | 5                   | 4                      | 29                         |            |         | 33     |       | +33      |
| Sivagunga, . .  | 6                     | 45    | 50     | 124       | 219    | 17                | 3                   | 4                      | 100                        |            | 1       |        | 53    | —53      |
| Usalampatti, .  | 4                     | 34    | 24     | 35        | 93     | 7                 | 1                   | 5                      | 57                         |            |         | 12     | 24    | —12      |
| Total, . . .    | 136                   | 1,791 | 1,588  | 2,425     | 5,804  | 495               | 128                 | 221                    | 2,958                      | 23         | 153     | 999    | 502   | +497     |



*Catechists.*

There are 73 catechists, and 46 readers employed by the mission, respecting whom it is said :

Some of them have had the advantage of studying in the seminary, for periods varying from a few months to several years, but by far the larger part have had but the most scanty facilities for mental improvement. They are brought together at the different stations for several days in each month, and are there instructed by the missionaries ; but their progress in knowledge is of course slow, and the want of early advantages for study is plainly manifest in many of them.

A class of catechists is now permitted to pursue a short course of study in the seminary, and by this means we trust the qualifications of our native helpers will be gradually increased ; but when we commence at so low a point, the work of elevation must of necessity be somewhat protracted.

In regard to the moral and religious character of our helpers, we are able to speak hopefully. Of some we stand in doubt, but we rejoice in the hope that most of them, with all their deficiencies, are sincere disciples of the Savior whom they profess to love. Taken so recently as some of them have been, out of the horrible pit and the miry clay of heathenism, the depths of which few in a Christian land can fathom even in imagination, it cannot be thought surprising if their garments are not, in every case, spotless. In regard to most, there is pleasing evidence of both growth in grace and increasing efficiency in their labors, while not a few manifest a love for their work, and a desire for the salvation of souls, which enables us to rejoice in them as true fellow-helpers in the Lord's service, and to love them for the spirit of Christ manifested in them.

*Condition and Prospects of the Congregations.*

In endeavoring to form a correct estimate of the real progress in knowledge

and piety made by our congregations, we cannot leave out of view the character and circumstances of the class from which by far the greater part of the native Christians have been drawn. The whole heathen community is a mass of corruption—of the vile ingredients of which no one living in a Christian land can form any adequate conception—and that part of it from which most of our native Christians have been drawn forms no exception to the general rule. Looking at our people from this, which is the proper point of view, we see much to encourage us. After making a most searching inquiry into their character and conduct, we rejoice that we can report, in regard to most of the congregations, a decided improvement. The severe famine during the year now closing, which has compelled some of our people to subsist upon wild roots and berries, and has driven others from their homes to seek subsistence in more favored places, has had a depressing influence upon them in some respects, while in others it has not been without good results. Some, finding every earthly hope failing, have been driven to a closer dependence upon God for their daily food, and they feel that they have not trusted in vain. Others, while scattered abroad in search of sustenance for their bodies, have carried with them the imperishable bread of life, spreading it, according to their ability, among those who were perishing for lack of knowledge.

"The law of the Sabbath," it is said, is better understood and more regarded than formerly ; intemperance, which prevails to a fearful extent among the lower classes of the heathen, is rare in the congregations ; and the people are gaining a good report for truthfulness and honesty.

The Christians, generally, find more favor than formerly in the eyes of the heathen. Some cases of persecution have occurred, but they have not been numerous, and we think they have usually turned out to the furtherance of the gospel. In one or two instances, we have

thought it right that our people should seek for justice in the courts of law ; but our experience has been such as to lead us to advise them to endure much suffering, rather than resort to such an uncertain remedy. In too many cases, the mere fact that they are Christians would turn the scale against them.

The continued existence of Christianity in the land, has come to be a recognized fact, and the reproach and suffering connected with its profession are becoming continually less, and we trust may soon cease altogether. We may add, as a cause for gratitude, that the gospel seems to be gradually finding its way into classes of society higher than those in which it has hitherto met with its greatest success. Considerable numbers from the, so called, good castes, have become connected with our congregations the past year, and in this respect the reproach of Christianity, as a religion for pariahs only, is in some measure removed. But the occasion of our joy, is not that the Christian religion is becoming

more respectable in the eyes of the heathen, but that those who form the great body of the population are beginning to feel its influence ; and that Christians who are raised above the lowest depths of ignorance and poverty, will be better able to support the institutions of the gospel among themselves, and will exert a greater influence in propagating its truths among their heathen countrymen.

*The Native Church.*

During the year now drawing to a close, there has been an increase of six in the number of churches under the care of the mission, and an addition of 112 communicants, on profession of their faith. Four who were under discipline have been restored, nine have been excommunicated, and twelve temporarily suspended from the church. The number of deaths reported is nineteen, and the whole number of communicants now in good standing is 997. Statistics in reference to particular stations, will be found in the table.

*Statistics of the Churches.*

| STATIONS.               | Number of churches. | Added by profession. | Added from other stations by certificate. | Added from other missions by certificate. | Dismissed to other stations. | Dismissed to other missions. | Excommunicated. | Suspended. | Restored. | Deaths. | In good standing. | Received on profes. from the beginning. |
|-------------------------|---------------------|----------------------|-------------------------------------------|-------------------------------------------|------------------------------|------------------------------|-----------------|------------|-----------|---------|-------------------|-----------------------------------------|
| Madura, . . . . .       | 2                   | 9                    |                                           | 2                                         | 5                            | 1                            |                 | 1          | 2         | 2       | 107               | 132                                     |
| Dindigul, . . . . .     | 2                   | 19                   | 2                                         | 2                                         | 23                           | 5                            |                 | 1          | 1         | 3       | 81                | 145                                     |
| Tirumungalum, . . . . . | 2                   | 12                   | 2                                         |                                           |                              |                              |                 |            |           | 1       | 94                | 111                                     |
| Tirupuvanam, . . . . .  | 1                   |                      | 1                                         |                                           |                              |                              |                 |            |           |         | 14                | 3                                       |
| Mandahasalie, . . . . . | 9                   | 48                   | 1                                         |                                           |                              |                              | 7               | 2          | 1         |         | 374               | 418                                     |
| Malur, . . . . .        | 1                   | 1                    | 5                                         |                                           | 2                            | 2                            |                 |            |           | 5       | 28                | 18                                      |
| Periaculum, . . . . .   | 7                   | 8                    | 6                                         |                                           |                              | 4                            | 1               | 6          |           | 4       | 130               | 107                                     |
| Batalagundu, . . . . .  | 1                   | 7                    | 7                                         |                                           | 4                            |                              |                 |            | 2         | 1       | 68                | 63                                      |
| Patianur, . . . . .     |                     |                      |                                           |                                           |                              |                              |                 |            |           |         | 4                 |                                         |
| Pulney, . . . . .       | 1                   |                      | 23                                        |                                           |                              |                              |                 |            |           |         | 23                |                                         |
| Pasumalie, . . . . .    | 1                   | 8                    |                                           |                                           | 5                            |                              |                 | 1          |           | 3       | 55                | 105                                     |
| Sivagunga, . . . . .    | 1                   | 1                    |                                           | 3                                         | 2                            |                              |                 |            |           |         | 19                | 101                                     |
| Usalampatti, . . . . .  |                     |                      |                                           |                                           |                              |                              |                 |            |           |         |                   |                                         |
| Total, . . . . .        | 28                  | 113                  | 47                                        | 7                                         | 41                           | 12                           | 9               | 12         | 4         | 19      | 997               | 1203                                    |

*Native Pastors.*

The number of native pastors now in connection with the mission is five. On the 1st of August, the native church

members residing in the town of Dindigul were organized into a distinct church, and Mr. A. Savarimuttu was ordained as their pastor. On the 8th of December,

Mr. C. Williams was ordained over the church at Keelamattur, seven miles from Madura, and on the 29th of December, Mr. E. Seymour was ordained over a church formed in the town of Periaculum. All these young men have been for several years engaged in mission labor, as catechists, and by their consistent piety, and diligence in their work, have won our respect and affection, while they have also gained a good report of them which are without. We cordially welcome them as fellow-helpers in the work of the ministry, and our earnest prayer is, that they may prove themselves workmen that need not to be ashamed.

### *Efforts to support the Gospel.*

In regard to efforts of the native churches to support the institutions of the gospel among themselves, we can make but a meager report. Our church members are, almost without exception, exceedingly poor, scarcely able to gain a scanty subsistence by the daily labor of their hands, and during the past year, their deep poverty has been aggravated by famine.

The brethren at Dindigul have engaged to give at least three rupees per month to their pastor. This they have done for several months past, and in addition to this, have made him a new-year's donation equal in value to half a month's salary, or four rupees. The church of Periaculum have agreed to give at least one-tenth of their pastor's salary; at Keelamattur, the church has paid about one-fifth of the first month's salary; at West Karasakulum, where Mr. Zilva is pastor, five rupees have been contributed to this object; and the Mandahasalie church has contributed two rupees, twelve annas. Of both the last named churches, Mr. Taylor says: "During the early part of the year, the distress was so great that no collections whatever for this purpose were taken up."

You will consider this as the day of small things—very small indeed, we fear—but what has been given has been out

of deep poverty, yet with a willing heart; and we trust that He who accepted with approbation the two mites of the poor widow, will not despise this humble offering of the Lord's poor.

In looking at the state of our native churches, though we still see much to try our faith and patience, we find, also, many things which afford us pleasure. \* \* We must yet regard these Christians as little children in Christ; but we are confident of this one thing, that He which hath begun a good work in them, will perform it until the day of Jesus Christ.

### *Education.*

In the seminary at Pasumalie there are now sixty-three students, ten of whom are catechists. All except four, are from Christian families. A class of eight left in March, having completed the course of study. Seven of these have engaged in mission service. At the same time a class of five catechists left, after one year of study, three of whom have been ordained as pastors. A good report is given in regard to the conduct and diligence of the students, and their efforts to do good in surrounding villages. Seven were received to the church during the year, and one was excluded.

The female boarding school at Madura numbers forty-six pupils. Five have left, three of whom had completed the course of study; and three have united with the church by profession. "The conduct of the girls, and their progress in study, have been very commendable." The report of the village schools, it is said, "cannot be very favorable." They contain 972 pupils, 617 from Christian and 255 from heathen families. The pressure of the famine has been adverse to their increase, and "there is a great want of appreciation of the advantages of education." So deep is the poverty of the people, "it is only by a great sacrifice that parents can allow their children to attend school after they are old enough to afford the least assistance in the support of the family." The teachers also, who can now be obtained, are in most cases, but poorly qualified for their work.

The distribution of books during the year has been 121 Bibles, 304 Testaments, 5,177 Gospels and other separate portions of Scripture, and 25,459 tracts. Most of these have been distributed in the ordinary course of visits among the people.



*Dispensary.*

Since the return of Dr. Shelton to America, the dispensary has been in the care of our native medical assistant, H. S. Cheesman, under the general superintendence of the missionary at the station. The whole number of patients who have received medical aid at the dispensary during the past year is 3,005; besides whom there have been a considerable number of out-patients, attended at their own houses or elsewhere. The dispensing of medicines has been accompanied daily with religious instruction, and in this way many have heard the gospel who otherwise might not have been brought within its life-giving sound.

*Conclusion.*

In concluding their report, the brethren refer to the very imperfect manner in which they are able to occupy the field which has been left to them. It has a population of 1,750,000, and has been divided into eighteen station districts, but there are only nine missionaries on the ground, and they ask:

Has Madura no claims upon the sympathies of Christians in our native land? We are surrounded by a dense population of heathens, who are daily dying in their sins. Does not this of itself furnish a strong claim for more laborers? Do deep and debasing superstitions, and a vile idolatry, cry out for sympathy? Such a cry is constantly going up from every part of our field. Is willingness of the people to listen to the truth ground of encouragement? Such willingness is every where manifested by those among whom we dwell. Is the blessing of God resting upon efforts already made, a reason for hope? We can say, most emphatically, our field is one which the Lord hath blessed. Nearly six thousand souls rescued from heathenism, and a thousand communicants in good standing in our churches, bear testimony to the divine blessing upon the labor already performed. In many a heathen village the light of Christian example is shining, and from many a dwelling, once the

abode of degrading idolatry, the morning and evening sacrifice of prayer and praise is offered up to the one only living and true God.

In the name of nearly two millions of perishing souls, we plead: "Come over and help us." In the name of that divine Savior, who left the throne of his glory to die for us, and not for us only but for the heathen also, we plead with the young Christians of America, with the Christian students in the colleges and schools, with the young pastors in the churches of our native land: Come to the help of the Lord against the mighty. Our hearts are bowed down at the greatness of our work, but we hear the divine exhortation: "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." The glad tidings which we hear from time to time, of the blessed and wonderful outpouring of the Holy Spirit in America, fill us with joy; when we hear of young men crowding into theological seminaries in unprecedented numbers, we look upon it as a token that the time to favor Zion, even the set time, is drawing nigh; and we trust, that in pouring out his Spirit upon the churches at home, God is raising up instruments to carry his salvation to the ends of the earth.

*Fuh-chau Mission.—China.*

## ANNUAL REPORT.

*Labors.*

In a report of this mission for the last year Mr. Hartwell says:

The church has been opened for two regular services on the Sabbath, throughout the year. It has also been opened for preaching, by ourselves and helpers, at other times on the Sabbath, on several days of the week, and during two or three months of the year, nearly every evening. The congregation has been very variable, the regular attendants on the Sabbath being less than thirty, leaving the remainder of the audience to be

made up of occasional hearers, and passers-by from the street.

Mr. Doolittle has been much encouraged in his evening services, as the congregations, though small, are composed mostly of persons from the neighborhood, some of whom appear to come for the purpose of listening to the truth. The four small chapels of the mission have been opened by our helpers for preaching, conversation, and the selling of our publications, daily during the week, throughout the whole or a large part of the year. We have also, occasionally, labored in them ourselves. The congregations in these chapels are composed, for the most part, of persons passing along the streets.

#### *Schools.*

In May, the three girls who had been in Mr. Doolittle's school were transferred to Mrs. Hartwell's care, and four of the male pupils, who were members of the church, were taken into the employ of the mission as helpers. Subsequently, Mr. Doolittle transferred the only remaining boarder to the care of the Rev. O. Gibson, of the Methodist mission, who has charge of a boarding school, and closed his school for the remainder of the year. Of the four individuals referred to above, as now helpers, one has been employed as private teacher by Mr. Doolittle during half of the day, and during the other half as preacher, &c., in his chapel. Another had charge of the chapel formerly occupied by Mr. Peet, until November, when he was married to one of the school girls, under Mrs. Hartwell's care, and took charge of the Ma kiu chapel, left vacant by the apostasy of Mr. Sing, a former helper. The other two, being young, were placed in united charge of the Ato chapel, for mutual help. The three school girls were all received into the church in the summer, and the two who are still under Mrs. Hartwell's care are fitting themselves for usefulness, as we trust.

#### *Distribution of Books—The Church.*

We have not printed and distributed as many books during the past, as in some former years. We have continued to sell books in our chapels, on week days, instead of distributing them gratuitously, and consequently have disposed of a smaller number than we could have given away. But we hope as much good has been done as would have resulted from giving a much larger number. Tracts and sheets have been distributed to some extent, in the streets and in shops, as in former years; also in the church, at the close of some of the services.

Five persons have been added to the church during the year, two of them males and three females. One has been expelled, and one member has died. The present number of members is nine. The one expelled had been long in our employ. The one who died was also a helper, the best scholar in the church, and one from whom we hoped for much good; but the Lord had need of him, and took him, as we trust, to serve him in a higher sphere. The present members of the church are growing in knowledge, and, we hope, in grace also. There are several individuals who have attended, more or less regularly, our weekly church prayer and inquiry meeting, of whom three have asked for baptism.

Mrs. Hartwell has had a weekly female prayer-meeting, with the three school girls and the female servants. Five females, besides Mrs. Hartwell, have led in prayer in the meeting.

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### Shanghai Mission.—China.

#### ANNUAL REPORT.

THE report of this mission, for 1858, after referring to sickness in one of the families, and mentioning that at the close of the year, all were in comfortable health, proceeds to speak of the employment of the several missionaries. Mr. Bridgman has been still engaged, mostly, in translating the Scriptures

has put in circulation 500 Testaments and 8,000 tracts, and "has had the oversight of the little church connected with the boarding school." Mrs. Bridgman has continued her labors in the school, which now numbers eighteen pupils. An edition of 2,500 copies of the New Testament, cut on blocks, making a volume of 252 pages, has been printed. The books of Ruth, Ezra and Proverbs, have been translated or revised. Mr. Blodget has sustained a daily service at his chapel in the city, when not absent; has spent forty-eight days in itinerating, and has given much attention to a version of the Epistle to the Romans, in the Shanghai colloquial. Mr. Aitchison, though "looking anxiously for an opening into the regions beyond," has spent the year at Shanghai, excepting two months in the Spring and two in the Autumn, preaching in the open air and in chapels, in various parts of the city, and preparing two manuals for the use of converts. Mr. Macy has given himself much to the study of the Mandarin dialect, desiring, in common with Mr. Aitchison, to find a location among the Madarin-speaking people.

The only native church members under the care of the mission, are two women and three pupils in Mrs. Bridgman's school. The school is conducted as heretofore, and an examination held in April was quite satisfactory. One class of girls having completed their course of study, an interesting experiment has been tried, by placing two of them in charge of day schools, which are conducted on Christian principles. The experiment, thus far, has been successful. "A day school under Mr. Blodget's care, with about fifteen pupils, has been a pleasant field of labor in many respects."

Referring to new and wider openings for missionary effort, the brethren urge the necessity of sending more laborers, and "entreat that the missions in China may be greatly strengthened."

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### Gaboon Mission.—West Africa.

LETTERS FROM MR. BUSHNELL, JANUARY 5, AND FEBRUARY 2, 1859.

THIS letter contains items of interesting intelligence, but the health of some of the missionaries now on the ground, is not good. Mr. Best "is still feeble," though improving, and of Mr. Jack it is said, he "has had fever for the last three days, but we do not anticipate any thing serious, in his case." "The Olendebenk station is pretty much abandoned." Nengenenge is still left

in charge of a native teacher. "The Pangwes are pressing down towards the coast, and frequently engage in deadly strife with the Bakeles and Shekanes."

### Admissions to the Church.

Last Sabbath was our annual communion season, and a time of unusual interest. Friday, the last day of the year, was observed by the church as a day of fasting and prayer, for the special outpouring of the Holy Spirit upon us and upon the people around us. Saturday was our preparatory lecture, and on Sabbath the usual services were attended. Three individuals were baptized and received to the communion of the church, and for the first time commemorated with us the dying love of our Redeemer. Two of the number were Mpongwes, and members of our boarding school, and the other was a Bakele man from Nengenenge, whose remarkable conversion, soon after witnessing the triumphant death of our lamented brother Adams, has already been noticed in our communications. He seems to be indeed a new creature in Christ Jesus. With him, old things are passed away, all things are become new. Three years ago, he was one of the most degraded heathen men in all the region around Nengenenge, and most unlikely to become a Christian; now, he is a meek and amiable follower of Jesus, "clothed and in his right mind." He is humble, but zealous and active, and appears to live a life of simple faith in Christ. There are five or six candidates for church membership, some of whom we trust will be prepared for admission at our next communion season.

Monday was observed by us as a day of fasting and prayer for the conversion of the world; and the afternoon was employed in imparting missionary intelligence to our people, in which they were much interested. Several of the youth expressed the determination to devote their lives to the work of spreading the gospel among their benighted countrymen. Oh that this may be real-



ized, for upon native agency we must mainly depend, ultimately, to prosecute and complete the vast and arduous work we have undertaken.

### *Helpers and Pecuniary Aid Needed.*

Having alluded, as above, to the necessity for raising up native helpers, Mr. Bushnell refers to intelligence from the United States—first of the outpouring of the Spirit, filling their hearts with gratitude and hope; but then, of the debt resting upon the Board, and of an urgent call upon the missions to economize and retrench. At the Gaboon, he says: "We do not see what we can do to reduce expenses, without materially curtailing our usefulness." "Only with rigid economy and self-denial can we get through the year;" and to curtail in expenditure for raising up helpers seems specially undesirable. He writes:

We feel, *deeply feel*, the importance of raising up native laborers to assist us, and ultimately to carry on the work which we are commencing, at no small sacrifice of health and life. In our boarding schools, here and at Nengenge, we have about thirty-five pupils, most of whom are promising youth; but the appropriation for boarding scholars is barely sufficient to support twenty pupils. What shall we do? Shall we turn the fifteen back to heathenism, because our friends in America are unable to furnish the small sum of fifteen dollars a year [each] for their Christian education? If young Christians in America are unwilling to come and labor here, will they not furnish us the means to raise up native laborers? If parents object to giving up their beloved sons and daughters, to labor for Christ in this dark land, will they not furnish the means to educate a native agency? If it is our *privilege* to bear the burden and heat of the day, in this uncongenial clime, is it not equally the privilege of our brethren and sisters at home, to furnish means which will enable us vigorously to prosecute the work, and make the most of our short and wasting lives? We doubt not every Christian heart, and especially the heart of every young con-

vert, who has learned the value of a Savior's love, will respond in the affirmative. We will not for a moment distrust the sympathy and benevolence of those who have sent us forth, and upon whose prayers we so much depend. We will retain our pupils, and if need be, share with them our last loaf, not doubting but your treasury will be replenished, and the debt removed. In the mean time, we will have regard to the suggestions of the circular received, and in every way economize as much as possible.

### *The Country up the river Nazareth.*

Mr. Duchallie, a young Frenchman who has been with us a good deal, has this morning returned from a tour of exploration far up the river Nazareth, east of Cape Lopez. He supposes he went three hundred and fifty miles from the coast, describes the country as beautiful, and the population as dense, industrious and ingenious. He crossed prairies sixty miles long, covered with verdure, abounding with wild cattle and other animals, and says the people raise large quantities of tobacco, and also cotton of a fine quality, which they manufacture into cloth. May we not yet carry the gospel into that region?

### *Later Intelligence.*

In another letter, dated February 2, Mr. Bushnell states that Mr. Best was considerably improved in health, but not yet strong. Mr. and Mrs. Jack had both been sick, but were again in usual health. Of other matters he writes:

Notwithstanding numerous and powerful adverse influences, we have much to encourage us in our efforts. Our congregations have never been larger or more attentive than at present, and I have never known so much readiness to converse upon the subject of religion among the people. Frequently, individuals come to my study for the purpose of personal instruction, and desire me to pray with them. The members of my Bible class are manifesting much inter-

est in the study of the word of God, and I would solicit special prayer in their behalf. The class consists of about twenty-five young men, who have been educated in the mission, but have been drawn into the employment of traders and exposed to unfavorable influences. If they are converted, we may soon have native assistants to aid us in our work.

### *Slave Trade.*

A large French ship arrived yesterday, for a cargo of perhaps 400 or 500 slaves, or, as they are termed, "emigrants." I was informed that two other vessels would be here soon, to engage in the same traffic. You can imagine what the influence of this will be upon our mission. The rum traffic has recently almost deluged us, and now to have the slave traffic carried on here, as we fear it will be, is truly discouraging.

### *Recent Intelligence.*

**CHEROKEES.**—The following extract from a letter from Mr. Torrey, of the Cherokee mission, makes a painful announcement. Mr. Worcester will long be remembered with affectionate and respectful interest, not only for his general character as a man and a missionary, but specially because of what he did and suffered, with Dr. Butler, in the attempt to shield the Cherokees, while in the home of their fathers, against the unrighteous aggressions of Georgia.

The Lord has removed the main prop of our mission and taken our dear brother Worcester to himself. He died on Wednesday, April 20, at a quarter before six o'clock in the morning. His death was very quiet, entirely without a struggle. He had been in a state of great stupor for most of the last forty-eight hours, having sunk very rapidly since Monday night. It was my privilege to be with him a good deal during the last part of his sickness. He suffered intensely, but bore all with wonderful patience and cheerfulness. It was a great, a very great trial, for him to give up the work of translation. He clung to it more strongly than he clung to life, and reluctantly gave it over when it became a physical impossibility for him to continue it any longer. The Cherokee of Thessalonians, Titus, Philemon, and part of Hebrews, is a monument of his perseverance and his eager desire to complete the work which God had intrusted to his hands. For some time after he had been obliged to lay aside the work, if a question were pre-

sented to him in regard to the rendering or the meaning of a passage, he would arouse himself, and throw his whole soul into the matter, with an energy which we felt could not but be injurious to him in his feeble state; and it was found necessary to call his mind to the subject as little as possible.

Of the magnitude of the loss we have sustained in this bereavement it is needless for me to speak; you can appreciate it as well as we. But it will be long, very long, before we can find it out, in all its length and breadth. It is a loss to this people which I fear will never be repaired. His funeral was largely attended, but much less largely on account of the great unpleasantness of the day, and a mistake in regard to the time; many supposing it to have been appointed a day later than it was. A sermon was preached from Numbers xxiii. 10: "Let me die the death of the righteous, and let my last end be like his."

**CHOCTAWS.**—Mr. Kingsbury reports the death of a valued native female helper, Miss Elizabeth Dwight, who for two years had had charge, out of school hours, of the girls connected with the boarding-school, exerting a very happy influence over them.

**DAKOTAS.**—Mr. Riggs mentions the admission to the church of an Indian, named John Otherday, who has long been prominent as a daring, and wicked man, guilty of many crimes, but who now seems to be a new creature in Christ.

**CEYLON.**—Mr. Hastings writes, that twenty six persons were added to the mission churches, by profession, during the year 1858. Another native, Mr. Welch, has been licensed to preach the gospel.

**AHMEDNUGGUR.**—Mr. Abbott writes:

I have spent the cold season in touring, with my family, stopping one, two, and even three weeks in a place. This mode has not only the advantage of greater economy, but I think promises a better result. More interest is awakened, and impressions must be more permanent. The people become better acquainted with us, and will be more ready to receive us when we visit them again. Mrs. Abbott was invited into the houses of Brahmins and other respectable inhabitants, and had thus excellent opportunities for meeting a good number of females, who were invited to be present. In one or two instances I was asked to accompany her, and had an opportunity of addressing a considerable number, of both sexes. We feel greatly encouraged in this kind of labor, and believe that God will bless his truth.

There is nothing here that resembles a revival in America; nothing of that conviction of sin, or of that irresistible power felt, nor any thing of that spirit of opposition that usually accompanies a revival; but there does seem to be the "still, small voice" accompanying the presentation of the truth, telling the Hindoos that this is the true way. There seems to be a quiet influence, moving the people to listen to the word of God. I cannot but feel that it is a divine influence.

ASSYRIA.—Mr. Marsh wrote from Mosul, March 5:

You will regret to learn that we had not a single addition to our church last year. One member died, leaving the number sixteen. There are some who desire admission, but we fear they have not been born again. The number who attend our chapel is about the same as at the most favored time, i. e. from forty to fifty adults on Sabbath mornings, and more on extraordinary occasions. Our evening meetings are as well attended as ever, numbering from twenty to thirty. We see no marked work of the Spirit; there is some coldness and strife in the church; yet we have some solemn meetings, especially the monthly church meetings.

Mr. Marsh sends a copy of a letter from Ishak, a helper at the out-station Mar Aha, in which he speaks, with great interest, of kindness he had received from the people at Shakh, after a very tedious journey through snow to that place, and of the interest of their Bishop Joseph in the truth. Respecting other places Ishak says: "While we were at Hassan the Jezirah Bishop (papal) came to Guriktha, and sent word to the people of Hassan, saying: '*Beware of the Bishop [Joseph] and of Ishak, lest they make you English.*' I heard that he also said to the people of Guriktha: 'If the father (Bishop) and deacon Ishak come to you, don't harm the father; but Shemmas Ishak—don't allow him to enter the village but stone him with stones.'" From Hassan they went to Naherwan, and he says: "Simon, agent of the Papists, sent word to the chief: 'Whom you strike, *strike*; and whom you turn out of the village, *turn out*; of whom you wish to take compulsion, *take*; and I here, in Jezirah, will answer for you.'" Mr. Marsh also writes:

This week a deputation from Naherwan have visited us. There are only two papal houses in the village, and one of those papists is made chief and urged on to evil, as Ishak informed us in his letter. A few months since, a Koord dug through the mud wall of Deacon Pola's house, and plundered the house. Afterwards he was discovered, and he says the papal kihya and a Koord of the village gave him eight hundred and fifty piastres, to rob and kill Shemmas Pola. The three were put in prison in Jezirah, but through Moosa's influence, the papist and his Koordish companion were let out; and although the burglar is left in prison the property is not restored. The robber Koords are secretly instructed to plunder the grain pits of the Protestants at Naherwan. Considering the Botan field, it seemed best to Dr. Haskell and myself to send Eremia, who is agent of the Protestants here, to Jezirah for two months; to preach and to aid the oppressed. We hope and pray that some good may result. Under the studied effort to drive the Botan Nestorians to despair, and thus force them to become Papists, it is

singular that they hold out so long, and still incline to us. We hope God may have written good things for them.

Maphrian Behnam has been allowed, by firman from Constantinople, to return from his banishment. Up to this time he is trying the Chinese experiment, of sailing with his feet in two boats. His enemies among the Jacobites call him a secret Protestant; and some Protestants think that he will yet openly proclaim the truth. We have little hope of him.

NORTHERN ARMENIANS.—Mr. Plumer, of Trebizond, speaks of much excitement in that community, growing out of false returns made by Armenians, Greeks and Catholics, on occasion of a new enrollment of taxable persons. The Protestants reported their exact number, while the other sects reported many less than the whole, thus attempting to throw on the Protestants a disproportionate burden. They protested; it was found that the Pasha and mejlis had "eaten money," (taken bribes,) but the recorder of the names, a Turk, proved to be honest, the facts in the case were brought to light, and justice was done. The other sects have also been required to pay the proportion belonging to the Protestants, of an extra tax on the city, as a remuneration for having defrauded them in past years.

## DONATIONS.

### RECEIVED IN APRIL.

#### MAINE.

|                                                 |             |
|-------------------------------------------------|-------------|
| Cumberland co. Aux. So. F. Blake, Tr.           |             |
| Baldwin, Miss P. E. S.                          | 2 00        |
| Freeport, Cong. ch. and so.                     | 60 00—62 00 |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |             |
| Bath, Central ch. m. c.                         | 18 05       |
| Thomaston, Cong. ch. m. c.                      | 3 54        |
| Washington, A friend,                           | 2 50—24 09  |
|                                                 | 86 09       |

|                              |             |
|------------------------------|-------------|
| A friend,                    | 25 00       |
| Belfast, 1st cong. ch.       | 10 00       |
| South Paris, Cong. ch. m. c. | 21 00—56 00 |
|                              | 142 09      |

#### NEW HAMPSHIRE.

|                                                                 |              |
|-----------------------------------------------------------------|--------------|
| Cheshire co. Aux. So. D. W. Buckminster, Tr.                    |              |
| Fitzwilliam, m. c.                                              | 3 00         |
| Grafton co. Aux. So. W. W. Russell, Tr.                         |              |
| Bath, Cong. ch. m. c.                                           | 14 35        |
| Littleton, W. B.                                                | 10 00—24 35  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                        |              |
| Francetown, Cong. ch. and so.                                   | 63 00        |
| Mont Vernon,                                                    | 32 25        |
| Wilton, 2d cong. ch.                                            | 2 00—97 25   |
| Merrimack co. Aux. So. G. Hutchins, Tr.                         |              |
| Epsom, Cong. ch. and so.                                        | 60 00        |
| Rockingham co. Conf. of chs. F. Grant, Tr.                      |              |
| Portsmouth, North cong. ch. and so. which and prev. dona. cons. |              |
| CHARLES ROBINSON, Jr. and JOSHUA BROOKS H. M.                   | 172 28       |
| Raymond, Cong. ch. and so. m. c.                                | 7 00—179 28  |
| Strafford Conf. of chs. E. J. Lane, Tr.                         |              |
| Durham, Cong. ch. and so.                                       | 86 30        |
| Laconia,                                                        | 15 00        |
| Wakefield, Cong. ch. and so.                                    | 15 00—116 30 |
|                                                                 | 480 18       |



*Legacies.*—Westmoreland, Miss Mary Carlisle, by D. Livingston. Ex'r, 25 00

505 18

### VERMONT.

Addison co. Aux So. A. Wilcox, Tr. 1 50  
 Ferrisburg, A lady,  
 Caledonia co. Conf. of chs. E. Jewett, Tr.  
 St. Johnsbury, Friends, 150; South cong. ch. and so. m. c. 45,06; 3d do. 41,88; 236 94  
 Chittenden co. Aux. So. E. A. Fuller, Tr.  
 Burlington, Cong. ch. 188,25; m. c. 55,75; avails of pew rent, 6; 250 00  
 Milton, Cong. ch. and so. 8 00—258 00  
 Franklin co. Aux. So. C. F. Safford, Tr.  
 Enosburgh, Cong. ch. and so. a bal. 2 00  
 Orleans co. Aux. So. Rev. A. B. Gray, Tr.  
 Derby, Cong. ch. and so. 5 00  
 Greensboro', N. K. S. 10 00—15 00  
 Rutland co. Aux. So. J. Barrett, Tr.  
 Castleton, Cong. ch. 197,38; sem. 1,50; 198 88  
 Hubbardston, Cong. ch. 20 75—219 63  
 Washington co. Aux. So. G. W. Scott, Tr.  
 Berlin, Cong. ch. and so. 10,40; m. c. 40,16; 50 56  
 Montgomery, Cong. ch. and so. 18 25—68 81  
 Windham co. Aux. So. F. Tyler, Tr.  
 Brattleboro', Centre ch. m. c. 37 67  
 West Townshend, Ch. and so. 10; Rev. S. S. A. 5; 15 00—52 67  
 Windsor co. Aux. So. J. Steele, Tr.  
 Hartland, A. H. C. 5 00  
 Springfield, m. c. 17 00  
 Windsor, Cong. ch. m. c. 21 45—43 45

898 00

*Legacies.*—Manchester, Elizabeth Loveland, by A. Loveland, 160 00

998 00

### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.  
 Centreville, Cong. ch. and so. 16,41; m. c. 16,77; 33 18  
 Chatham, Cong. ch. and so. 25 00  
 Falmouth, do. 320 00—378 18  
 Berkshire co. Aux. So. H. G. Davis, Tr.  
 Pittsfield, A friend, to cons. Miss MARY B. TODD an H. M. 100 00  
 Boston, S. A. Danforth, Agent, 4,717 94  
 Essex co.  
 A friend, 3; Andover, South ch. (of wh. from a lady, 50;) 336,51; m. c. 15,15; 351 66  
 Danvers, Maple st. cong. ch. and so. to cons. MOSSES PUTNAM an H. M. 100 00  
 Salem, Tab. ch. and so. 455,87; m. c. 61,28; 517 15—971 81  
 Essex co. North Aux. So. J. Caldwell, Tr.  
 Amesbury, Mills Village cong. ch. 30 00  
 Haverhill, Centre cong. ch. and so. to cons. JOHN CROWELL, Jr. and ALVAH M. DAVIS H. M. 255 09  
 Ipswich, Linebrook so. 23 00  
 Newburyport, Whitefield cong. ch. and so. to cons. JOHN CARR an H. M. 109; Belleville, Rev. Mr. Fisk's ch. and so. which cons. FRANCIS A. HOWE, Miss ANN MARIA COLMAN, and Miss MARY C. WIGGIN H. M. 300,33; 400 33—708 33  
 Franklin co. Aux. So. L. Merriam, Tr.  
 Conway, Cong. ch. and so. gent. 98,65; m. c. 50; Mrs. George M. Adams, wh. cons. JOHN L. CROSBY an H. M. 100; 248 65  
 Hampden co. Aux. So. J. C. Bridgman, Tr.  
 Springfield, G. & C. Merriam, 1,000; a friend, 200; 1,200 00  
 West Springfield, 2d cong. ch. 22 50—1,222 50  
 Hampshire co. Aux. So. S. W. Hopkins, Tr.  
 Cummington, A friend, 20 00  
 Northampton, do. 5 00  
 Prescott, Cong. ch. 12 25—37 25  
 Middlesex North and vic. C. Lawrence, Tr.  
 Dunstable, W. D. 3 00

Fitchburg, Calv. cong. ch. m. c. 25; T. E. 5; 30 00  
 Shirley village, Cong. ch. 8 00—41 00  
 Middlesex co. South Conf. of chs.  
 Grantville, Cong. ch. and so. 32 60  
 Middlesex co.  
 East Cambridge, Cong. ch. m. c. 15 13  
 Lowell, Kirk st. ch. (of wh. from Sewall G. Mack to cons. ANNA MARIA MACK an H. M. 100;) 237,29; High st. cong. ch. wh. and prev. dona. cons. JOSEPH H. ELY an H. M. 66,61; John st. cong. ch. 76,76; 380 66  
 Newton Corner, Eliot ch. and so. 362 80  
 Somerville, 1st ortho. cong. so. 84,90; m. c. 61,50; 146 40—994 29  
 Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.  
 Medway, 1st ch. m. c. 4 74  
 Roxbury, Eliot ch. and so. m. c. 59,78; la. 5; Vine st. ch. m. c. 12,22; 77 00  
 South Franklin, Cong. ch. and so. 4 50  
 Stoughton, S. Gay, 51 82  
 W. Roxbury, Evan. ch. m. c. 21 04—162 10  
 Old Colony Aux. So. H. Coggeshall, Tr.  
 New Bedford, Trin. ch. wh. cons. AUGUSTUS P. HAMLIN an H. M. 117,76; a mem. of 1st ch. 5; 122 76  
 Rochester, C. W. H. 10 00—132 76  
 Palestine Miss. So. E. Alden, Tr.  
 E. and W. Bridgewater, Union ch. 3 00  
 Pilgrim Aux. So.  
 Plympton, Cong. ch. and so. 23 76  
 Worcester co. North Aux. So. C. Sanderson, Tr.  
 Athol, M. S. W. 5 00  
 South Royalston, m. c. 13 00—18 00  
 Worcester South conf. of chs. W. C. Capron, Tr.  
 Sutton, 1st cong. ch. and so. m. c. 31; 111 00  
 Worcester co. Central Asso. W. R. Hooper, Tr.  
 Barre, Evan. cong. ch. and so. 126,78; m. c. 42,25; 169 03  
 Northboro', Rev. Dr. Fay, for miss. to Greece, 15; cong. ch. 30; 45 00  
 Worcester, David Whitcomb, wh. cons. CHARLES FLAGG, Mrs. ELIZABETH C. FLAGG, Miss FANNY SWEETSER, Mrs. CAROLINE G. BEANE, Mrs. CAROLINE G. PAGE, Miss ELLEN C. BEANE, Miss ANN E. CARTER, Miss ANNE MARIA W. WARD, Miss LYDIA D. BINGHAM, Miss MARIA BACHMANN, H. M. 1,000 00—1,214 03

11,026 30

Chelsea, Winnisimmet ch. 101 25

11,127 55

*Legacies.*—Hadley, Rev. James W. Curtis, by J. B. Porter, Ex'r, 100 00  
 Southampton, Warham Searl, by T. P. Bates, Ex'r, 10 00  
 Southborough, Polly Nichols, by Hiram Nichols, Ex'r, 938 38  
 South Danvers, Mary Eden, by William Walcott, Ex'r, 450 00  
 Sterling, Miss Polly Willard, 400 00—1,898 38

13,025 93

### CONNECTICUT.

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 Bridgeport, 1st cong. ch. miss. benef. so. 81 66  
 Stamford, James Betts and fam. wh. and prev. dona. cons. Mrs. AMELIA D. BETTS an H. M. 62 00—143 66  
 Hartford co. Aux. So. A. G. Hammond, Tr.  
 Granby, Cong. ch. and so. 39; m. c. 6; 45 00  
 Hartford, Centre ch. m. c. 10 66  
 Manchester, 2d ch. m. c. 3 25  
 New Hartford, Mrs. L. G. Merrill, 20 00  
 Suffield, Friends, 35 00  
 West Hartland, Cong. ch. 15 00  
 Windsor Hill, A friend, av. of Jew-elry, 1 50—129 81

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|-----------------------------------------------|---------------|
| Hartford co. South Aux. So. H. S. Ward, Tr.   |               |
| Glastenbury, Eastbury m. c.                   | 20 00         |
| Middletown, 1st so.                           | 29 25—49 25   |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.   |               |
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| Woodbury, North cong. ch.                     | 90 00—380 50  |
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| Haddam, 1st cong. ch.                         | 45 00         |
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| Assonia, Cong. ch.                            | 32 41         |
| New Haven, United m. c. 21,40;                |               |
| Yale college m. c. 9,05; South                |               |
| ch. m. c. 8,25; 3d cong. ch. m. c.            |               |
| 56,35; a friend, 5; J. A. Davenport, 100;     | 200 05—232 46 |
| New Haven co. East Aux. So. F. T. Jarman, Tr. |               |
| Fairhaven, Rev. D. Smith,                     | 3 00          |
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| Northford, Cong. ch. m. c.                    | 4 37          |
| West Meriden, E. H. W.                        | 5 00—32 37    |
| New Haven co. West Conso. A. Townsend, Tr.    |               |
| Birmingham, Cong. ch. m. c.                   | 17 57         |
| Waterbury, 2d do.                             | 28 31—45 88   |
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| F. A. Perkins and C. Butler, Trs.             |               |
| New London, 1st cong. ch. 25; m.              |               |
| c. 46,89;                                     | 71 89         |
| North Stonington, Cong. ch.                   | 105 00—176 89 |
| Windham co. Aux. So.                          |               |
| Collamer, Cong. ch. m. c.                     | 15 00         |
| W. Woodstock, Cong. ch. and so.               | 10 00         |
| Windham, J. A. S.                             | 1 50—26 50    |
|                                               | 1,262 32      |

## RHODE ISLAND.

|                                    |        |
|------------------------------------|--------|
| Providence, Richmond st. cong. ch. | 284 29 |
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## NEW YORK.

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| H. M.                                         | 42 10             |
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| Rev. Dr. and Mrs. Condit, 24;                 | 177 03            |
| Pultney, Pres. ch.                            | 6 00              |
| Youngstown, do.                               | 21 00—420 76      |
| Monroe co. and vic.                           |                   |
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| Rochester, A. Champion, 1,000;                |                   |
| Central pres. ch. 54,55; la. miss.            |                   |
| so. 27,29;                                    | 1,081 84—1,108 24 |
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| (Of wh. fr. Hannah Ireland, which cons.       |                   |
| Miss ELIZABETH WELLINGAN an H. M.             |                   |
| 100; David Wesson, 50; a friend, to           |                   |
| cons. Rev. JOHN KIMBALL of Barton,            |                   |
| Vt. and Rev. GOODLOR B. BELL of               |                   |
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| ch. 692,81; Church of Puritans, 241,34;       |                   |
| Mrs. A. E. Bronson, 250; 4th av. pres.        |                   |
| ch. 50; E. Coan, 50;)                         | 2,328 30          |
| Oneida co. Aux. So. J. Dana, Tr.              |                   |
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| Utica, 1st pres. ch. m. c.                    | 10 52—40 52       |
| Otsego co. Aux. So. D. H. Little, Tr.         |                   |
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| to cons. Mrs. ALEXANDER S. TWOMBLY            |                   |
| an H. M. 100; C. G. H. 10;                    | 269 35            |
|                                               | 4,227 17          |
| Attica, Pres. h. m. c.                        | 30 00             |
| Bath, G. L.                                   | 5 50              |
| Carlisle, J. B.                               | 5 00              |

|                                          |           |
|------------------------------------------|-----------|
| Cazenovia, Rev. G. S. Boardman, to       |           |
| cons. Rev. LEWIS BODWELL of To-          |           |
| peka, Kansas, an H. M.                   | 50 00     |
| Clinton, Cong. ch. to cons. CURTIS S.    |           |
| PARMELE and HENRY P. BRISTOL             |           |
| H. M.                                    | 233 38    |
| Corning, Mrs. W. T.                      | 3 00      |
| Cortlandville, U. H. N.                  | 53        |
| Dansville, Pres. ch.                     | 10 24     |
| Fredonia, Miss A. J.                     | 5 50      |
| Gilbertsville, Pres. ch.                 | 40 41     |
| Glenn's Falls, do.                       | 70 00     |
| Haverstraw, 1st do. 26; Central do.      |           |
| 30;                                      | 56 00     |
| Irvington, Pres. ch. m. c.               | 13 00     |
| Jamestown, Cong. ch. m. c.               | 38 75     |
| Lumberland, Cong. ch.                    | 1 76      |
| Milton, A friend,                        | 1 00      |
| New Haven, 15; H. D. 5;                  | 20 00     |
| New Rochelle, S. Brewster,               | 13 00     |
| Schoharie, F. P. B.                      | 6 00      |
| Troy, John Thomas, to cons. A. SUM-      |           |
| NER SRETSON, of South Abington,          |           |
| an H. M. 100; 1st pres. ch. 150; 250 00  |           |
| Truxton, Mrs. L. Pope,                   | 5 00      |
| Walton, 1st cong. ch. to cons. Rev.      |           |
| CHARLES L. MARVIN, of Harpers-           |           |
| field, an H. M.                          | 55 00     |
| Waterville, Welsh cong. ch.              | 20 96     |
| Yorktown, A bal.                         | 27—934 30 |
|                                          | 5,161 47  |
| Legacies.—Canandaigua, W. L. Warner,     |           |
| by H. W. Taylor, Ex'r, 472,71; less exc. |           |
| 2,36; Troy, S. W. Dana, int. by R. D.    |           |
| Silliman, Ex'r, 60;                      | 530 35    |
|                                          | 5,691 82  |

## NEW JERSEY.

|                                        |              |
|----------------------------------------|--------------|
| Belvidere, 2d pres. ch. to cons. HENRY |              |
| N. PAUL and EDWARD CAMPBELL            |              |
| H. M.                                  | 200 00       |
| Cedarville, Pres. ch.                  | 25 55        |
| Elizabeth, E. A. Babbit, U. S. A.      | 36 00        |
| Madison, Pres. ch.                     | 151 79       |
| Newark, High st. pres. ch.             | 180 00       |
| New Milford, Pres. ch.                 | 7 45         |
| Orange, 1st pres. ch. m. c.            | 84 00        |
| Parsippany, Brick pres. ch.            | 52 50        |
| Sparta, Pres. ch.                      | 17 00        |
| Wantage, do. MARY A. STILES,           |              |
| which and prev. dona. cons. her an     |              |
| H. M.                                  | 50 00        |
| West Bloomfield, Juv. miss. so.        | 50 00—854 29 |

## PENNSYLVANIA.

|                                      |               |
|--------------------------------------|---------------|
| By Samuel Work, Agent.               |               |
| Carlisle, 1st pres. ch. 152,75; less |               |
| exc. 75c.;                           | 152 00        |
| Catasqua, Pres. ch.                  | 21 79         |
| Philadelphia, Green Hill pres. ch.   |               |
| 100,80; union m. c. 70,37;           | 171 17—344 96 |
| Cherry Ridge, M. D.                  | 2 00          |
| Franklin, Pres. ch.                  | 12 00         |
| Honesdale, do. m. c.                 | 100 00        |
| North East, 1st do.                  | 42 00         |
| North Wells, Pres. ch.               | 1 00          |
| Philadelphia, Philadelphos,          | 50 00         |
| Wattsburgh, Pres. ch.                | 5 00          |
| Wellsboro', do.                      | 19 00—231 00  |
|                                      | 575 96        |

## DELAWARE.

|                             |             |
|-----------------------------|-------------|
| Christiana, Pres. ch.       | 4 50        |
| Wilmington, Hanover st. ch. | 55 81—60 31 |

## MARYLAND.

|                                        |        |
|----------------------------------------|--------|
| Baltimore, for Sophia Howard, Mary Ann |        |
| Gilman, and Jane Stewart Purviance,    |        |
| Ceylon,                                | 120 00 |

## OHIO.

|                                      |        |
|--------------------------------------|--------|
| By Rev. G. L. Weed, Tr.              |        |
| Berea, Pres. ch.                     | 17 00  |
| Cincinnati, 2d pres. ch. 220; 3d do. |        |
| m. c. 13,40;                         | 233 40 |
| College Hill, Pres. ch. m. c.        | 23 00  |

|                                                                                                       |        |
|-------------------------------------------------------------------------------------------------------|--------|
| Columbus, 2d pres. ch. m. c.                                                                          | 14 60  |
| Greenville, do.                                                                                       | 8 00   |
| Johnstown, By Rev. E. Garland,                                                                        | 3 00   |
| Hanging Rock, Mrs. R. H.                                                                              | 5 00   |
| Kingston and Potter, Pres. ch.                                                                        | 36 00  |
| Oak Hill, m. c.                                                                                       | 10 00  |
| Pomeroy, Pres. ch. m. c.                                                                              | 10 00  |
| Walnut Hills, Lane sem. ch. (of<br>wh. fr. Mrs. E. Tichenor to cons.<br>Mrs. SARAH E. ALLEN an H. M.) | 254 26 |
| 245,88; m. c. 8,38;                                                                                   |        |

614 26

Ded. dis. 1 00—613 26

|                                   |              |
|-----------------------------------|--------------|
| By Rev. S. G. Clark.              |              |
| Brecksville,                      | 2 00         |
| Brooklyn and Parma,               | 3 33         |
| Chatham,                          | 27 25        |
| Fitchville,                       | 3 00         |
| Greenfield,                       | 10 22        |
| Hartford,                         | 4 00         |
| Huntington,                       | 6 00         |
| Kirkland,                         | 1 00         |
| Lenox,                            | 1 00         |
| Lyme,                             | 21 24        |
| Mantua,                           | 2 50         |
| Milan,                            | 59 35        |
| Newburg, 27,09; m. c. 13,39;      | 40 48        |
| Painesville, 5; m. c. 13,44;      | 18 44        |
| Rome,                             | 2 00         |
| Ruggles, 16,19; N. Carter, 10,50; | 26 69        |
| Solon,                            | 8 00         |
| Wakeman,                          | 10 25        |
| Wellington,                       | 19 25—266 00 |
| By T. P. Handy, Agent.            |              |
| Brownhelm,                        | 39 00        |

918 26

|                                   |            |
|-----------------------------------|------------|
| Bazetta, Pres. ch.                | 3 64       |
| Ellsworth, United pres. cong. ch. | 36 07      |
| Windham, J. D.                    | 5 00—44 71 |

962 97

|                                          |       |
|------------------------------------------|-------|
| Legacies.—Kinsman, E. Galpin, by Rev. S. |       |
| G. Clark,                                | 50 00 |

1,012 97

## INDIANA.

|                                |              |
|--------------------------------|--------------|
| By G. L. Weed, Tr.             |              |
| Bethany, Mrs. E. Walker,       | 5 00         |
| Gosport, Mrs. M. Steel,        | 3 00         |
| Madison, 2d pres. ch. in part. | 112 00       |
| Niconza, Shiloh pres. ch.      | 5 00         |
| Rockville, 2d pres. ch.        | 28 00—153 00 |

|                                                                                       |            |
|---------------------------------------------------------------------------------------|------------|
| By Rev. O. P. Hoyt.                                                                   |            |
| Lima,                                                                                 | 13 65      |
| Ontario,                                                                              | 2 00—15 65 |
| Crawfordsville, Centre ch. young la. bible<br>class, for Rev. Mr. Jack of the Gaboon, | 5 00       |

173 65

## ILLINOIS.

|                                    |              |
|------------------------------------|--------------|
| By Rev. C. Clark.                  |              |
| Chicago, 2d pres. ch. m. c. 28,45; |              |
| 3d do. 178,70; South cong. ch.     |              |
| m. c. 2;                           | 209 15       |
| Elgin, O. G. Jenne,                | 15 00        |
| Lee, Centre cong. ch.              | 1 00         |
| Milwaukee, Pres. ch.               | 10 00—235 15 |
| Bunker Hill, Cong. ch. and so.     | 45 00        |
| Griggsville, Cong. ch.             | 50 00        |
| Payson, Daniel Robbins,            | 50 00        |
| Toulon,                            | 2 00         |
| Waverly, Cong. ch.                 | 30 00        |
| Woodburn, A. L. Sturges,           | 50 00—227 00 |

462 15

## MICHIGAN.

|                               |            |
|-------------------------------|------------|
| By Rev. O. P. Hoyt.           |            |
| Adams,                        | 3 93       |
| Alamo,                        | 2 00       |
| Clinton, in part,             | 13 47      |
| Cooper,                       | 1 60       |
| Kalamazoo, Pres. ch. F. W. C. | 8 00       |
| Stony Creek,                  | 10 00      |
| Tecumseh,                     | 25 00      |
| Wheatland,                    | 1 68—65 68 |

|                      |          |
|----------------------|----------|
| By W. C. Voorhies.   |          |
| Ann Arbor, Pres. ch. | 43 73    |
| Webster, do.         | 16 38    |
|                      | 60 11    |
| Ded. disc.           | 30—59 81 |
| Richland, L. Brown,  | 25 00    |
|                      | 150 49   |

## WISCONSIN.

|                         |            |
|-------------------------|------------|
| Geneva, Pres. ch. m. c. | 8 00       |
| Beloit, J. M. Keep,     | 6 00—14 00 |

## IOWA.

|                                    |             |
|------------------------------------|-------------|
| Denmark, Acad. 15; Mrs. H. Taylor, |             |
| 12; K. D. 4; J. E. I. 2; J. Brown, | 48 03       |
| 15;                                |             |
| Kossuth, Pres. ch. m. c.           | 3 72        |
| Lucas Grove, Cong. ch.             | 19 40       |
| Muscatine, do.                     | 27 05—98 17 |

## MISSOURI.

|                       |      |
|-----------------------|------|
| La Grange, Mrs. E. W. | 5 00 |
|-----------------------|------|

## GEORGIA.

|                                                                 |        |
|-----------------------------------------------------------------|--------|
| Savannah, John Stoddard, to cons. SARAH<br>T. STODDARD an H. M. | 100 00 |
|-----------------------------------------------------------------|--------|

## TENNESSEE.

|                                   |             |
|-----------------------------------|-------------|
| A lover of missions,              | 4 50        |
| Bristol, J. R. Anderson, for Rev. |             |
| S. A. Rhea,                       | 10 00       |
| Knoxville, R. C.                  | 1 00        |
| Rockford, Pres. ch.               | 40 00—55 50 |

## TEXAS.

|                      |      |
|----------------------|------|
| San Antonio, A lady, | 2 50 |
|----------------------|------|

## OREGON.

|                                           |       |
|-------------------------------------------|-------|
| Forest Grove, Cong. ch. m. c. 12,50; Rev. |       |
| C. Eels, 10;                              | 22 50 |

## IN FOREIGN LANDS AND MISSIONARY STATIONS.

|                                                                                                    |               |
|----------------------------------------------------------------------------------------------------|---------------|
| Madura,                                                                                            | 10 00         |
| Montreal, Can. Amer. pres. ch.                                                                     | 200 00        |
| Nestorian miss. m. c. 62,01; Priest                                                                |               |
| Elias, 13,65; Yohanan, 5,47;                                                                       | 81 13         |
| Valparaiso, S. A. Cong. ch. wh. with<br>other dona. cons. JAMES BLAKE<br>and WILLIAM SIMPSON H. M. | 122 56—413 69 |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                             |          |
|-----------------------------|----------|
| MAINE, . . . . .            | \$13 60  |
| NEW HAMPSHIRE, . . . . .    | 12 70    |
| VERMONT, . . . . .          | 68 05    |
| MASSACHUSETTS, . . . . .    | 131 68   |
| CONNECTICUT, . . . . .      | 61 65    |
| NEW YORK, . . . . .         | 96 61    |
| NEW JERSEY, . . . . .       | 50 00    |
| PENNSYLVANIA, . . . . .     | 73 32    |
| OHIO, . . . . .             | 113 26   |
| ILLINOIS, . . . . .         | 17 00    |
| MICHIGAN, . . . . .         | 1 10     |
| IOWA, . . . . .             | 44 55    |
| OREGON, . . . . .           | 1 50     |
| IN FOREIGN LANDS, . . . . . | 83 05    |
|                             | \$768 07 |

|                              |             |
|------------------------------|-------------|
| Donations received in April, | 24,195 15   |
| Legacies,                    | 2,603 73    |
|                              | \$26,798 88 |

|                                         |              |
|-----------------------------------------|--------------|
| TOTAL from August 1st to<br>April 30th, | \$197,137 19 |
|-----------------------------------------|--------------|



## THANK-OFFERINGS,

## TO PAY OFF LAST YEAR'S DEFICIENCY.

Every individual in a Christian land, giving thanks that he was not born a Hindoo or a Hottentot; that he was not trained under the debasing influence of a false religion; that he has ever known the enlightening, elevating, purifying influence of Christian institutions; might well unite in grateful efforts to shed on others light which shines on him, and give to others privileges by which he is blessed. Especially, may every real Christian well engage, thankfully, in such a work. Grateful not for outward light and privileges only but for inward grace;—for regenerating grace, when he was dead in sin—for sanctifying grace—for recovering grace when he has wandered—for reviving grace when he has been cold and formal; grateful, too, for like grace bestowed on others dear to him—on children, relatives and friends; grateful for works of God's rich mercy, which he has witnessed, and in which he has shared, when the work of God has been revived and many have been born again; grateful for the privilege which is given him when his own Redeemer says to him: "As my Father hath sent me, even so send I you," and when again he says: "Go ye into all the world and preach the gospel to every creature;" grateful that thus he may be a laborer together with God—joined with Christ in efforts to recover and to save the lost—instrumental, God working with him, in leading souls to LIFE; well may he "come before the Lord with thanksgiving," "enter into his gates with praise," and "bring an offering" as he comes. A mother, sending ten dollars as a thank-offering, "humbly hoping that God has begun a good work in the heart of her only son," says: "O that God's people would remember to give thanks, as well as supplicate his favor."

But when shall it once be, that the church, the *whole* church, to whom this work of enlightening and saving men has been committed, will enter on the work with joyful, grateful earnestness? When shall it be, that Christians will look for intelligence from the missionary fields with eager earnestness to learn what more and greater opportunity is given them to aid the missionaries and to spread the truth? When shall it be, that brethren toiling for the church abroad—her messengers, doing her work—shall find their hearts ever cheered, their hands strengthened and their hopes revived, by a ready response from home to their appeals?

Of the present state and prospects of the Board's treasury it is not necessary here to speak. Those who would know the facts, that they may better judge what, at such a time, the Lord would have them do, can easily compare the statements made last month with the receipts acknowledged in this number of the Herald.

## RECEIVED IN APRIL.

|                                                                                                                                                              |        |                                                        |            |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|--------------------------------------------------------|------------|
| MAINE.—Warren, cong. ch. converts,                                                                                                                           | 13 00  | young converts, 19; Terryville, young                  |            |
| NEW HAMPSHIRE.—Raymond, cong. ch.                                                                                                                            |        | christians, 44,57; an aged widow, 10;                  | 124 57     |
| and so.                                                                                                                                                      | 4 00   | NEW YORK.—North Granville, two young                   |            |
| VERMONT.—Castleton, cong. ch. 32,25;                                                                                                                         |        | converts, 2; Binghamton, A. 3; A. J. N.                |            |
| a friend, 2; Derby, cong. ch. and so. 30;                                                                                                                    | 64 25  | 10; Ogden S. Weare and family, 5; Os-                  |            |
| MASSACHUSETTS.—Athol, M. S. W. 2;                                                                                                                            |        | wego, two sisters, 2; New York, Miss                   |            |
| Andover, John Aiken, 20; converts,                                                                                                                           |        | Shaw, 1; Syracuse, friends, 5,50;                      | 28 50      |
| 55,75; Cummington, E. R. W. and fam-<br>ily, 5; Fitchburg, a friend, 10; Littleton,<br>50; Northampton, a friend, 379,60; Wa-<br>tertown, young converts, 7; | 529 35 | NEW JERSEY.—Caldwell, a friend,                        | 2 00       |
| RHODE ISLAND.—Little Compton, mem-<br>bers of the United cong. ch. 20; Provi-<br>dence, Richmond st. cong. ch. 18;                                           | 38 00  | PENNSYLVANIA.—Philadelphia, 1st pres.<br>ch. a friend, | 25 00      |
| CONNECTICUT.—Milton, G. J. H. 1; New<br>London, 1st cong. ch. a member, 20; Nor-<br>folk, cong. ch. and so. 30; So. Windsor,                                 |        | TENNESSEE.—Louisville, pres. ch.                       | 6 00       |
|                                                                                                                                                              |        | CALIFORNIA.—Yreka, a friend of missions,               | 4 00       |
|                                                                                                                                                              |        |                                                        | 838 67     |
|                                                                                                                                                              |        | - Previously acknowledged,                             | 9,072 18   |
|                                                                                                                                                              |        |                                                        | \$9,910 85 |



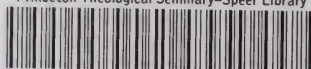
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